

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

FEBRUARY, 1869.

COMMUNICATIONS.

OREGON AND WASHINGTON MISSION.

THE Missionary Bishop of Oregon and Washington received the following communication from the Standing Committee of this Jurisdiction on the evening of his consecration, and believing that its publication will serve the cause to which he is now pledged to devote his time and energies, he will be much obliged to Dr. Twing if he will be kind enough to allow it to appear in THE SPIRIT OF MISSIONS:—

PORTLAND, OREGON, *November 11, 1868.*

RT. REV. B. WISTAR MORRIS,
Missionary Bishop of Oregon and Washington,
Germantown, Pennsylvania.

RT. REV. AND DEAR SIR:—The Standing Committee of this Missionary Jurisdiction, having learned indirectly, though from a source deemed entirely reliable, of your unanimous election in the General Convention to this Missionary Episcopate, desire, with gratitude to the Great Head of the Church, to express to you their great happiness and hopefulness at this result, not only on their own, but on behalf of the Clergy and Laity of this Missionary Diocese.

In the name of this whole Mission Church we send you greeting and welcome in the Lord; and desire to express to you, as to our spiritual father and head, our joy and gratitude at your coming, and our filial reverence and regard for your person and for the godly counsels which you will have in store for us. Since the decease of our late lamented and dearly beloved father in God, Bishop Scott, we have been wholly without Episcopal supervision and oversight. You may

well imagine, therefore, that we are sadly in need of a head, and of that active supervision and care which a Bishop alone can give.

In view of the present great and urgent needs of this field, and of the high and holy responsibilities which rest upon those representing the Church of Christ here, we desire to make known and to suggest, in subordination to your own counsel and judgment, those needs of the Church which call for your earliest attention, and which should be looked to as preliminary even to your entering upon the field itself.

These needs, briefly expressed, are, *men and money*. There are at least *five* missionary points of very great importance, not now occupied, which ought to be occupied at once. The money to furnish stipends for the support of these must be had; or, in other words, the Domestic Committee must be enabled in some way, to appropriate, say, five or six hundred dollars per annum for each point.

Besides these points which ought to be occupied *now* as Missions, we have St. Paul's Church, in the city of Salem (the capital), where they offer fifteen hundred dollars (gold) for a Clergyman, *vacant for three years*.

The schools (girls' and boys') of the Trinity School Corporation, founded and initiated by the late Bishop Scott, are both inoperative for want of suitable persons to enter upon and carry them on. The property of Trinity School, Oswego (the boys' school) was disposed of three years ago for four thousand dollars. This amount is, in bonds and mortgages, drawing interest at ten per cent. per annum. The property of the girls' school at Milwaukee, called Spencer Hall, stands empty.

Now we need schools very much indeed; but however or wherever we shall have them, it will require money, much more than we now have, and *men and women* to carry them on.

Three schemes we have to suggest for your consideration. The property of the boys' school has been sold; we have the proceeds, with interest, nearly five thousand dollars. A fine domain of three hundred and twenty acres, on the river, in sight of Portland—a most lovely spot, and eligibly situated for a university—can be had on reasonable terms. One scheme then is to secure this property, and establish at once, if the men and means can be had, a training college for boys, and theological department.

Another scheme—and this we deem of the very first importance to the present and future success of the Church in Oregon—is to purchase at once from Mrs. Scott, widow of the late Bishop, the property, three-quarters of a block (six lots) in the City of Portland, on which stands at present St. Stephen's Chapel and the residence of the late Bishop. This property he intended for the permanent home and church of the Bishop of Oregon. It is very centrally located in this city, and would be an admirable place both for the Bishop's residence and church, and for a school for young ladies. We propose that an immediate effort shall be made to purchase this property. Mrs. Scott will willingly dispose of it to the Church on very reasonable terms. The prop-

erty is said to be worth eight or ten thousand dollars. It is, with other property in the city, rapidly appreciating in value, and would ere long be out of our reach entirely. Our people in Portland will do all they can to aid in securing this property for the Diocese, but an effort in the East would be necessary to secure it.

The other scheme is to bring out at once a lady principal and one assistant, or, what would be still better, an efficient *family*, to re-open Spencer Hall as a boarding-school at Milwaukee. The impression heretofore has been that the girls' school should be in *Portland*, and certainly this is very desirable on account of the great number of *day scholars* which could be had. But Spencer Hall *we own, it is on our hands*, and in Portland at present we have no suitable quarters for such a school. It is our opinion that, if this city property could be purchased for the Diocese, our Church people here, as well as many of the citizens, would contribute liberally, not only towards a school building for girls, but towards the Bishop's residence and future cathedral or church.

Thus much the Committee have thought it their duty to bring to your attention, feeling confident that when thus suggested these plans will receive that attention and consideration which their gravity demands. We would further respectfully suggest, if agreeable to your own judgment, that you make a personal appeal, before leaving the Eastern States, on behalf of the various needs as herein suggested of this Missionary Diocese. Oregon and Washington have heretofore for years been entirely, or almost, *out of the circle* within which appeals have been constantly made and *answered* for various schemes of the Church. Appeals were indeed made by our late Bishop for *men*, but his calls were seldom answered. The time has *now* come when *it will not do*, in our opinion, for the Church in the East and West to neglect and pass by Oregon and Washington as a secondary and unimportant field. Unless the Church enter vigorously upon this field *now*, with a view of making it her own, it will slip from her grasp forever. It will be worse than folly for us to ignore the fact any longer that this is really a great and wonderful country, and that it is about to be opened up for the occupation and settlement of the world; and that if we wish the Kingdom of our Lord Jesus Christ to flourish here, we must begin *to-day* to lay deeply and broadly the foundations of her future glory and strength.

It ought, in our opinion, to be made known to our brethren in the East and West, that if they can contribute willingly by the *forty thousand* for Colorado and such like interior countries, they ought, if they rise to a true sense of the importance of this great western seaboard, to contribute by the *hundred thousand* to establish firmly and deeply those blessed institutions upon which we believe the true welfare of the whole world depends.

Expressing the earnest and sincere prayer that it may please God to have you, our newly chosen and most welcome Bishop, under His holy care and keeping—that it may please Him to preserve you from every harm, to bless every effort you may make on behalf of your new field with success, and to cause you

to reach in health and safety your future destination among us, we remain, with all filial duty, love and respect,

Your humble brethren in the Church of our Lord Jesus Christ,

WILLIAM H. STOR,	} <i>Standing Committee of the</i>	
E. HAMILTON,		} <i>Missionary Jurisdiction of</i>
R. B. WILSON,		

P. S.—The Committee think that the Bishop ought to bring with him when he comes five or six young men (unmarried) for Missionaries, with *some* means to support them, and two or three of more mature years and experience (married), for an associate mission, seminary and school for boys.



MISSIONS TO THE COLORED PEOPLE OF THE SOUTH.

No. 2.

MR. EDITOR:—In my first number I gave the general features only of the missionary field among the colored people of the South, promising in future numbers to fill up the outline. To do so I can think of no better mode than to show what has been done already, at least in South Carolina; you must look elsewhere for information as to other Southern Dioceses.

By reference to the published reports of the English Society for the Propagation of the Gospel in Foreign Parts (our copy was destroyed by fire in 1865), you will find that the negro slaves were specially commended to the care of their Missionaries in this and other colonies. In proof that these devoted men were not unmindful of this plain Christian duty, I will cite two facts that fell under my own observation early in my ministry. They will also serve to illustrate the peculiar adaptation of our Church to this work.

On one plantation in my first parish (in 1838), where no instruction had been given to the blacks within the memory of any then alive, I found that almost all the adults and most of the colored children could repeat imperfectly the Lord's Prayer and the Creed, and had some knowledge of the Ten Commandments. These fragments of Christian teaching had been transmitted from parent to child, and were doubtless the footprints of my predecessors in the work, the first Missionaries of the Society for the Propagation of the Gospel, in this parish, which as early as 1705 was the scene of their labors.

In another parish equally old, and also a Mission station of the S. P. G., of which I was subsequently Rector, an old negro on one of the plantations was in the habit of conducting worship among his colored brethren, using from memory a considerable portion of our service, while himself unable to read. This acquaintance with our Liturgy was also in large measure traditionary.

At the breaking out of the American Revolution the best and most devoted

of the English Clergy (who were loyalists) returned to the mother country, and the Church in South Carolina was well nigh extinct.

The first feeble effort to hold a Diocesan Convention was made in 1810, when three city and eight rural parishes were represented and nine Clergy appeared. Only one hundred and ninety-nine colored communicants were reported, and of these one hundred and ninety-three belonged to two city churches, leaving only six for the rural parishes.

While our Church was struggling back into existence, the colored people appear to have been greatly neglected. Thus in 1830 there were reported one thousand four hundred and ninety white, and five hundred and twenty-one colored communicants. Of these about three hundred belonged to the three city churches, leaving only two hundred and twenty-one for the nine rural parishes represented in the Convention of that year. The Clergy numbered eighteen, besides the Bishop.

About this period a general awakening of religious interest occurred in the Diocese; new life was infused into all the benevolent operations of our Church, and the colored people especially began to receive their share of attention. In 1860 there were reported about three thousand white and three thousand colored communicants; or the colored had increased sixfold in a period of thirty years, while the whites had only doubled in number. One parish which in 1838 had only 1 colored communicant, in 1860 numbered 136; another which in 1830 had only 15, in 1860 numbered 108; another which in 1830 had none, in 1860 numbered 424; another which in 1830 had 22, in 1860 numbered 260; another which in 1830 had none, in 1860 numbered 257. Can any missionary field at home or abroad exhibit a more encouraging record?

This happy result was attained, under God, in large part by the faithful labors of our rural Clergy, many of whom gave two-thirds, others five-sixths, and yet others seven-eighths of their time to the colored people, without any additional remuneration for services rendered to this class. Besides the rural Clergy, ten Missionaries and several catechists were exclusively employed in this work.

To show how the work had grown upon our hands: in one parish where in 1830 there was not a chapel for colored people, in 1860 fourteen had been built, any one of which would have been creditable to a village or town. In another parish, where so late as 1839 and 1840 services for this class were held in barns and cabins, in 1850 there were five chapels, giving a place of worship within two or three miles of every negro resident. In all, some forty or fifty chapels were erected for the colored people in the low country of South Carolina, and in one instance a parish church was enlarged for their accommodation, at a cost of ten thousand dollars.

The labors of the Clergy and Missionaries among the blacks were also greatly aided by members (especially females) of the white families of almost

every parish, and the children were faithfully taught by their young masters and mistresses in the week as well as upon the Lord's day.

In one neighborhood, where a faithful catechist was employed, there were classes of colored children (whose recitations I have witnessed) who could repeat the whole Church Catechism, many of the Thirty-nine Articles of Religion, several selections of Psalms, and Hymns almost without number. Another Sunday-school, in the town of Beaufort, taught by one of the foremost men of our State, was almost equally proficient. No wonder, Mr. Editor, that the venerable Bishop Chase, on witnessing the exercises of some of these classes of colored children, should have expressed the wish, in a letter to his wife (see *Reminiscences*), that the white children of the North were all equally well instructed in religious truth.

That this oral instruction was not perfunctory and merely in word, let me give you a practical illustration. I was once instructing a colored candidate for Baptism, in the Lord's Prayer; explaining clause by clause, we came to "Thy Kingdom come." "What do you mean when you say these words?" "I don't mean, massa, that God's Kingdom may come in the world and the sky—God is King there already; but I pray that His Kingdom may come in our hearts." "What do you mean by God's Kingdom coming in our hearts?" "I pray that God, by His Grace, may rule in my heart and in the hearts of all men." Thinking still he might be speaking only by rote, I asked, "What do you mean by God, by his Grace, ruling in our hearts?" "I pray that God, by His Holy Spirit, may make me and all men what He wants us to be."

The colored children usually commit to memory with great rapidity. This anecdote will prove that our forms of sound-words can be made to convey Christian *ideas* also to the minds and hearts of these people, and this is only one of many facts I might cite in evidence.

But the labors of our rural Clergy, of our Missionaries, of our catechists, and of Christian owners and friends, great, self-denying, persevering and widespread as they were, furnish an imperfect conception of what was done for the colored people of South Carolina by the members of our household of faith. Many of our planters, finding it impossible to procure Missionaries or catechists of our own Church, or that their people preferred the Methodist and Baptist organizations, employed Missionaries of these denominations—contributing at times \$1,000, at others \$500, and *very* frequently \$100 per annum to their support. In addition then to our thirty rural Clergy, Missionaries and catechists, there were employed by Episcopalians several times that number of Methodist and Baptist Missionaries, in all at an annual cost of from \$30,000 to \$40,000, at a very moderate estimate.

The number of Methodist and Baptist communicants of this class outnumbered those of our own Church in some neighborhoods tenfold, in others twentyfold, in others thirtyfold. In all there were about 100,000 colored communicants of all denominations in South Carolina alone at the breaking out of the late disastrous war.

All, or well nigh all, these (beyond the limits of our cities and towns) are now "scattered abroad as sheep having no shepherd." Witness our own report of 300 communicants instead of 3,000, with the total ruin of our planting population (by far the larger portion of whom were Churchmen). Not only our rural Clergy and Missionaries (with three or four exceptions) were withdrawn from this field, but the Methodist and Baptist missionaries also, who formerly were supported by the white members of our communion. These last are now too impoverished to supply themselves with the privileges of the sanctuary, while the colored people have never been accustomed, and if so disposed, are unable to support educated Missionaries to break to them the bread of life. With most of both races it is now a desperate struggle for "the meat that perisheth."

"History (it has been said with triteness, and yet with truth) repeats itself." At the close of the first Revolution, as we have seen, the work among the colored people ceased. Shall this again be an effect of the second terrible revolution through which we have just passed? God forbid! And it need not, it should not be! Let Churchmen say it must not, *shall* not be! Physically, educationally, the colored people are, and for a time at least must continue to be, "the wards of the nation." Spiritually, they ought to be "the wards of the Church."

The Churchmen of the favored and prosperous North must fill up the gap opened by the ruin of their Southern brethren of the same household of faith. These last, in their palmiest days, never possessed one-tithe, no not one-hundredth part, of the wealth now in the hands of their Northern brethren. And yet out of their comparatively small means the planters of South Carolina maintained in the past this great and beneficent missionary enterprise for the colored people of this State. They can do so no longer; with all the willingness, they are devoid of the power. Will the Church at the North take up the work where we of the South have been compelled to drop it? On the answer, promptly, practically given, depends the bliss or woe of myriads of our fellow-men (and but lately fellow-Christians too), for whom not less than for ourselves Christ died. Oh! that I had, Mr. Editor, a voice of thunder, to echo and re-echo the question into the ears of every wealthy Churchman of the North: "Shall these souls perish; and if so, will *you* be guiltless—guiltless of soul murder?"

Remember that the colored people are not a self-reliant race; their whole history shows this. Docile and teachable, they lean instinctively upon the sturdier and more self-poised white. Remember that their past condition of servitude tended to make them even less self-reliant, more dependent for spiritual as well as temporal support and guidance upon a superior race. "As the eyes of the servant to the hand of a master," they have looked, and still continue to look. Remember that, faithful and sufficient for salvation as the instruction they received was, that instruction was oral. Nine out of every ten, at least, in the rural districts, cannot read—cannot, therefore, "search the

Scriptures" for themselves, and therein find "eternal life." Remember that there are almost none *now* to go from chapel to chapel, from plantation to plantation, from cabin to cabin, in the week and on Sunday, by night and by day, through summer heat and winter cold, to read and expound those Scriptures which are able to make men wise unto salvation; none to visit, pray with and tend the sick and the old; none to unite in marriage; none to baptize and catechise the young and the adult; none to administer the Lord's supper and bury the dead. Some twenty parish churches, some forty or fifty chapels for colored people (with very rare exceptions), are all now closed. "The ways of Zion do mourn," etc.; a spiritual darkness that may be felt has fallen like a pall upon this entire section of our State, and upon none more heavily than upon the colored people. Imagine, Mr. Editor, all the churches, chapels and other places of worship in New York closed for seven years, and even with the ability to read the Scriptures and devotional works, where would practical godliness be among enlightened whites? You can have some idea, then, where religion must be among even the colored communicants of this State; to what a depth the ignorant and vicious colored masses must have sunk in these seven years of almost total neglect and spiritual destitution, and if this neglect last, to what yet deeper depth they must continue to sink.

Numerically, the field is vast, if only the colored communicants of the various Christian bodies be considered. Numerically, it is vaster yet, if the colored non-communicants and the children who have been born and are now growing up, who have had no religious privileges, be considered.

When will our brethren arise and come with their substance, at least, to the help of the Lord, among these benighted sons of Africa, perishing at our very doors for lack of knowledge, while we slumber and sleep? Shall the doom of Meroz be the doom of our Zion? Yet what is being done to avert that doom? For three long, weary years we have been invoking succor; a few scattered schools in cities and towns where there are already Government schools have been established; but where are the Missionaries sent forth to preach to these people the everlasting Gospel?

Bishop Davis has been forced to dismiss one-third of his working Clergy since the war—fairly starved out—when, in place of dismissing any, his corps of Clergy should have been quadrupled, to fill vacancies left in this field by the withdrawal of Methodist and Baptist Missionaries. Think of one or two men, where once we had thirty, and where Methodists and Baptists had four or five times that number. Slowly and sadly his Clergy are turning away to find sustenance, while this entire low country, in which the colored race literally swarm, is left desolate!

What we of the South have done for this race is on record. Our parochial and Diocesan reports, issued annually for thirty years, have kept the Churches informed. That we could not continue the work, unaided, we have, with reluctance, but again and again and again, told our Northern brethren. We are still ready to do what we can; but do the one-hundredth part of what needs

to be done, we simply cannot; it is a physical impossibility. And where, Mr. Editor, is the responsibility? It must be somewhere. A dread account to meet—as met it must be—at the last. We pity our impoverished people; but we pity, with a pity profounder yet, the holders of the silver and the gold who keep back any part of that which is their Lord's from that Lord's treasury, and that Lord's work, in that Lord's blood-bought world!

J. S. H.

TWO LETTERS FROM THE REV. S. D. HINMAN.

No. 1.

SANTEE AGENCY, NEBRASKA, December 29, 1868.

MY DEAR FRIEND:—I was snowed in at Sioux City for several days, and had at last a hard battle to get home at all; but once here, I find very little snow and quite mild winter weather. Paul and I both froze our feet, but have suffered no great inconvenience from it. I found my dear wife, who has been in all things more than a helpmeet for me, quite unwell, evidently worn out with overwork and care.

She complains greatly of pain in her head and limbs, and has a very bad throat; although able to be about, she is very weak, and we fear some permanent injury to her health. Worst of all, we have no good medical adviser in the country, so we are doing, ourselves, what we can for her, and relieving her, as far as she will consent, from all care. During our building we have been obliged to board all our mechanics and workmen; and in this country, where no skillful help can be found, she has had not only care, but hard work from morning till night, every day, besides duties connected with the Mission. It was too much, but she would consent to no relief as long as her strength held out.

Coming home along the railroad through the Pennsylvania hills, Paul said: "This is what Scripture means when it says, 'Every valley shall be exalted, and every mountain and hill shall be made low,'" and it impressed me much. Here at home all were rejoiced to see us. I found everything had gone well during my absence, and that my Catechists had been most faithful, especially so in their ministrations to the sick and dying. Oh! we *must* have a hospital. I send you a translation of the reports of two of the Catechists. It shows an increased earnestness in the congregation. The old have been faithful in attendance at public worship; but especially has there been a change in the young men, very noticeable because many of them have heretofore been disposed to be wild and not religious. One sick young man who has always been an offender refused to have the conjurors, and told me he had been made a better man by the daily prayers and teachings of the Catechists. He said that the services that were held in his house seemed to give him new life and strength, and that God had

evidently answered their prayers. At times when persons have been very dangerously sick, these meetings of Christians for prayer have been held all night, not by any instruction or advice of mine, but it shows that these people believe in prayer. I wish we all had like faith.

We have just gotten through with our Christmas joy. I found one hundred and sixty-two communicants present, many of the Indians being away on their winter hunts. Of these, one hundred and twenty-three came to Communion, and only eleven were suspended for a time. Our services were most joyful. We had two celebrations of the Holy Communion—one at early service and one at noon—and then service again in the evening. All the services were crowded, many going away. Our chapel is too small by half. When at the East I felt, and always feel, ashamed to tell of this work; but when I get home and see these upturned faces and these poor people, now like reasonable beings, listening to the truth as it is revealed by the love of the dear Saviour, I feel that the half has not been told. It cannot be *told*; you must *see* the work to realize it. Come out by all means next summer and see our Frankford on the Missouri. The collection at the Communion was ten dollars and fifty-five cents, which I send you for Bishop Tuttle. On Sundays during the winter we are having three services, the one at three o'clock being for the children. Our morning and evening services have always been full to overflowing; but last Sunday I was surprised when the little ones could not all get in. We have not room enough for our congregations or our schools. Will not some one build another schoolhouse? On Christmas day a delegation of Yanktons was down to attend our services. They walked fifty miles to be present. My Catechists and I held a council with them on Saturday, in which they heard plain truth and many new things in regard to their position as Indians and heathen, and went home feeling that they were to bear good news to their people, and to show them how they also could become like men and know the mercy of the Great Spirit. You must excuse my long letter, but I wish to keep you well informed of all our doings, hopes and needs, and you can make what use you please of my letters through your Secretary or otherwise. I begin more and more to feel that the work ought to be known, that it may grow. Pray for us all and always, especially now for my dear wife, and for my faithful Indian helpers that they may not lose their simple faith, but that it may grow more and more. Paul astonishes me with the way he takes hold of work since his return, and with the amount of information he picked up on his visit to his white brethren. The Indians are fond of him, and I only wish that I were half as sincere and simple in my faith. He said to me yesterday: "I expected when I came home to have to find fault with the Indians for their want of desire to improve; but when I go into their houses I am astonished at the change with them in a few years, and I know the Mission has wrought it all."

On Christmas day Good Thunder gave a dinner to twenty-five of our leading Christian men—all that his house would hold. They sat down at two tables, at different times, the Catechists and Church officers first, and then the others.

They had been preparing for this, it seems, since last summer ; and Paul says they ate like white men, having a table and dishes, and that all their talk was of the Church and Christian duties. Their bill of fare was quite full for Indians and for this country—fresh pork, raised by Good Thunder, potatoes, turnips, beets and squash from his garden, dried apples and grapes, wild potatoes and coffee. They were obliged to have two tables, because they had not dishes enough for all at once. These are little things, but they show how, little by little, Christianity is gaining among them, and civilizing them and making them love their Church for the blessings it has brought them. Day by day we are growing stronger, and I always feel more than repaid for all we have done, by the best of God's blessings—success in work for Him. Our own infirmities and want of faith are our only hindrances ; but these we must bear as our burden and our cross. I am ever sincerely, yours,

SAMUEL D. HINMAN,

Missionary to Santee Sioux Indians.

WILLIAM WELSH, Esq., 1122 Spruce street, Philadelphia, Pa.

Report of CHRISTIAN TAOPI, Catechist. (Literal translation by S. D. H.)

REVEREND FATHER :—I wish to report how we have prayed in the holy fellowship among the Indians. On Sundays we have prayed twice in the chapel (Holy House) ; we have also prayed in the houses of the Dacotahs as God has enabled us. Of the congregation, three men and two children have been sick, and we have every day prayed with them. Of these, two are now well, and Matthew (a Catechist) alone is very sick, and very soon he will go home to the house of God above. Two children, Jesus had called to Himself.

These things are true, and I feel that we know the mercy of the Great Spirit, and in all our work He has given us great joy. It seems to me also that all of our young men and young women are earnestly seeking to learn. I am very thankful that these things are so.

I am,

CHRISTIAN TAOPI.

Report of PHILIP JOHNSON, Catechist. (Translated literally by S. D. H.)

REVEREND SIR :—It is the work of our Ministers to instruct this congregation both in faith and good works, but I now desire to report our work during the absence of our Ministers. On Sunday mornings and evenings we have assembled the congregation, and prayed and read the Holy Word, and both we and the older men have instructed the people in the things that belong to wisdom, and concerning the way of life. On the third day (Wednesday) we have had our meeting for prayer and for instruction in the Holy Word. On the fifth day (Friday), at evening, we have assembled the congregation and prayed as on Sunday (Holy Day), and as many as have been sick we have prayed with, some of them all night. Some of these have become well, and of some the souls have been called hence. When a young child has been born, we could not baptize

them, but we have prayed that God would bless them with His light, and enliven them with His Spirit. Yes, although without Ministers, the Santees have been enabled to have all these services, and our young women and young men have learned well from the Holy Book, and I think they love our service of prayer. Though our Ministers have been away, I have seen all these things with my own eyes, and I have also been a partaker in them, and the conjurors have all stopped, and now no one is praying to any god except our Father in Heaven; and also whenever we are sad at heart we now pray to Him.

I am,

PHILIP JOHNSON.

No. 2.

TO THE FRIENDS OF THE SANTEE INDIAN MISSION :

DEAR BRETHREN :—I am very happy and heartily thankful to be able to tell you, whose faith and prayers have hitherto been our strength and our success, that to-day our Mission in all its present work, and with all that we propose for it, is given into the charge of the Domestic Committee of the Board of Missions. The success of Missions to the Indians is no longer a question; and the Church acknowledges her duty to the heathen of our own land.

We have now here, in a population of fifteen hundred, one thousand baptized persons, three hundred and thirty-seven communicants, two hundred children in our care, four young men preparing for the sacred Ministry, two candidates for Holy Orders, and one native Deacon. We have a substantial mission house and a beautiful chapel, the gift of a Christian child, whose dying wish was "to tell the heathen of Jesus' love." We need yet more room for our schools, but most of all a hospital, where we may bring the sick and aged, and better minister to their wants.

Above us, on the Missouri River, and only separated from us by the Niobrara, is the new Indian Territory now set apart for all the Northern tribes; and they are even now being gathered in and located on their new tracts of land. They are earnestly desirous to have schools and Christian teachers. Their language is allied to the Santee, and we are training up native young men to go out as evangelists among their own people.

Our Mission is now nine years old; it has been carried on and built up in the face of great difficulties; but God has blessed us and given us many friends, and to-day we remember you, and give you one and all our unfeigned thanks. We pray you, brethren, still to bear us in mind, and as success crowns our undertaking, still to be our friends and helpers.

We would not take from any other work; everywhere success is calling for greater faith; but we surely owe a great duty to these poor, savage Indians. All do not feel an interest in them; but in every congregation there are some that do think of them, and feel that we ought, at least, to try to befriend them, and to teach them, and, if God wills, to save them.

We ask then of all such, and of all who wish us Godspeed in our endeavors,

that they aid us by their prayers, their influence and their alms, and we will promise that the work shall not be given up nor be neglected.

I am, dear brethren, sincerely yours,

SAMUEL D. HINMAN.

January 1, 1869.

All offerings should be sent to Mr. William Welsh, 1122 Spruce street, Philadelphia; or to Rev. Dr. Twing, 17 Bible House, New York; and they should be marked for *Santee Mission*. Special offerings should be designated for *School*, or for *Hospital*, or for *Building*. All missionary boxes or packages should be sent to Mr. Welsh, at above address. He will also give any information desired. The Post Office address of the Missionary is, *Santee Agency, Nebraska*.

WORK IN NEW HAMPSHIRE.

THE village of North Conway has long been noted as a famous mountain resort for the summer months. It is situated on a plateau which bounds the beautiful valley of the Saco River on the east, and is perhaps the most picturesque and beautiful spot in New England. Many travelers and artists have pronounced the scenery here superior even to that of the majestic mountain ranges of Switzerland. On this account, and perhaps because the mountain air has been found to be decidedly beneficial to the invalid, North Conway is speedily thronged with visitors so soon as the return of the birds and the balmy softness of the mountain air have announced that summer is at hand. But while we have been so highly favored with the beauties of nature on every hand, the blessings of the truth as it is in Jesus have not been here as yet bestowed. The spiritual destitution of Northern New Hampshire is similar to that which the devoted Bishop of Maine has faithfully portrayed as existing in his Diocese.

For some time earnest Churchmen who were in the habit of visiting North Conway had expressed astonishment that our Church had done nothing for this vast region, extending over *two entire counties*. Actuated by zealous and praiseworthy motives, in the summer of 1867 a few members of our Church, who were at that time visiting North Conway, formed themselves into a missionary committee and subsequently into a vestry, for the purpose of seeing what could be done to supply North Conway and the adjoining districts with a Missionary. During that summer and the following fall the services of the Rev. Mr. Hilliard were secured, and with the kind assistance of the Rev. Dr. Haskins, of Massachusetts, the good work was inaugurated.

The Rev. Mr. Hilliard did much toward starting the work, but soon received a call elsewhere, and matters returned, partially at least, to *statu quo*.

In the month of June of this year I received a call from the vestry of Christ Church, North Conway, and by the influence of the Hon. C. N. Peabody, the senior warden, and the advice of my friends in New York, I entered earnestly

and prayerfully on this great mission work. I hardly know how to lay before you the sense of responsibility and the entire insufficiency which I felt as I entered on this field of labor. I found but one Church family regularly residing in North Conway, and but one or two communicants; at a distance of from ten to twenty miles, I heard of one or two more. From this family and the few communicants mentioned, I have received great kindness and support. Notwithstanding the smallness of the seed, however, I was not discouraged, and determined to labor faithfully in this field where God has placed me. I thought I would try and find out who of my brethren were nearest to me. To my surprise, I found there was not a single resident Clergyman with whom I might take counsel nearer than fifty miles; in a southerly direction, my nearest neighbor being the Rev. Dr. Herrick, of Sanbornton Bridge, a distance of fifty-seven miles; and in an easterly direction, no one nearer than the city of Portland, in Maine, nearly sixty miles distant. Toward the north there is no parish of our Church until we come to the Province of Canada. In this immense area of country, comprising the whole of Carroll and Coos Counties, nothing has ever been done to plant a mission of our Church. Very many systems of religion have been tried, and have either been abandoned or else have failed. Congregationalism has resolved itself into Unitarianism, and Unitarianism into infidelity. So much then for the condition and extent of the field. Now then what has been done, and what should be done? Arriving here on the 27th day of June, I found numbers of communicants, principally from Philadelphia and Boston, already here for a summer visit. With their co-operation, and by the kind assistance of Judge Peabody, of New York, who accompanied me, I obtained a room in the Kearsage Hotel, and held there my first service on Sunday, June 29th (the third Sunday after Trinity). I remember I preached from the text, "Behold, a sower went forth to sow," wondering how I was to scatter seed over this great district, and praying God that the harvest might be abundant.

I found after two Sundays that the hall would not seat the congregation wishing to attend, so I was obliged to hire a Baptist house of worship near by, and this I found much too small, even after putting in extra chairs and benches; so by the advice of my vestry, and with the assistance of two excellent presbyters of our Church, who were visiting here at that time—viz., the Rev. Dr. Waterman, of Providence, and the Rev. Dr. Warren, of New York—I started two Sunday morning services—one in Bartlett village, about two miles north of Conway; the other as mentioned above. The plan succeeded only partially in giving us more room in Conway, and frequently persons complained that they could get no seats. About the latter part of September the visitors commenced to go, and I then began to make the acquaintance of my real, reliable North Conway congregation.

The people here being so largely engrossed with the care of boarders in the summer season, they have but few opportunities to attend religious services at that time; especially, they tell me, because city people require

a better dinner from them on Sundays than they do on week-days. I can remember a time when good, pious people did as little cooking as possible on Sundays, and carefully avoided overtaxing their dependents on the Lord's day. Perhaps that was the age before the time when summer resorts became fashionable. As the Baptist Society now refused to rent their building any longer, I was obliged to find a place to hold services in elsewhere. I soon found that the North Conway Academy Hall could be made available, and the trustees were quite willing to repair the building and give me the exclusive use of it, if I would start a school for their children. This I determined to do on a good Church basis, and by the grace of God have been enabled to carry it out successfully. I have gathered together thirty-four scholars, many of them senior pupils, and have, I trust, implanted some good seed in their hearts, together with many a hint, *en passant*, from Church history and the doctrine of our Church, as set forth in the Creeds and Catechism. In addition to this we have a fine Sunday-school.

Besides my regular services, twice each Sunday, in North Conway, I have held some very interesting missionary services in the village of Bartlett. The good of the Mission, however, emphatically demands the erection of a commodious church, to seat certainly four hundred persons. The vestry have been very active and energetic, and have so far sustained the Mission entirely without an appeal to the Church at large. They have on hand about \$2,000 towards the erection of a church, the estimated cost of which is \$5,000. If the church can only be erected free from debt it will be self-supporting, and will be a centre of as great good to a district now unprovided for as any other mission church in our country. The greater number of the vestry reside in New York, and to that generous and wealthy city, and to our friends who have visited here in the summer, we must now appeal for the remaining \$3,000 to complete our building fund. This is a work which should not be accomplished by a few; it is in every sense a great work for the Church at large to put into successful operation. Instead of one Missionary in North Conway, we should have *five* devoted men at work to-day in Carroll County, and then we should fall far short of the number of Clergy in a county of similar extent in the State of New York. New Hampshire is a poor Diocese, she has few men and little money, and moreover she receives but little outside support. This Mission meets with the hearty support and indorsement of the aged Bishop, the Rt. Rev. Carleton Chase, D. D., a copy of whose commendatory letter I subjoin. Let faithful brethren in Christ, who are able to do so, aid us in this mission work for the Master's sake.

Contributions may be sent to the Treasurer, Mr. William Leconey, at the office of the Pacific Mutual Insurance Co., No. 135 Broadway, New York; to the Hon. C. A. Peabody, Senior Warden, No. 60 West 21st street, New York; to Mr. Herman Aldrich, No. 8 East 14th street, New York; or to the Rector,

REV. T. B. NEWBY, North Conway, N. H.

(Copy of Bishop Chase's Letter.)

DIOCESE OF NEW HAMPSHIRE.

To the confidence, patronage and liberal donations of the friends of education, and of the Protestant Episcopal Church, I very cordially recommend the Academy and the Church Mission now in charge of the Rev. Thomas B. Newby at North Conway. Of the brethren to whom he may submit his appeal, I ask, for the encouragement of his designs and his labors in that beautiful region, all that free hearts and generous hands can bestow.

CARLETON CHASE, *Bishop, &c.*

Claremont, December 5th, 1868.

A PLAN.

REV. AND DEAR SIR :—The subjoined communication was originally addressed to the House of Bishops, but, owing to the great pressure of business upon that venerable body near the close of the recent session of the General Convention, it was not presented. It was sent to the Board of Missions, but its prolonged sessions were also so crowded with other matters near its adjournment, that it was found impossible to obtain for it any consideration there.

It was not presented at an earlier period, because, although the idea had been floating in the writer's mind for some time previous, it only assumed its present definite shape upon hearing the remarkably eloquent and intensely touching appeal of the Right Rev. Bishop Coxe of Western New York, in behalf of the Greek Mission and its venerable chief, the Rev. Dr. Hill, made at one of the evening sessions of the Board of Missions very near the adjournment of the Board. The earnest and pathetic tones of Bishop Coxe, in allusion to the venerable Missionary and his wife, must have struck deep in the hearts of all who were present; they certainly brought tears to the eyes of some.

The undersigned would suggest, that although it is now too late to make it practicable to execute the scheme in the manner originally intended, it is still possible to do so in a less simultaneous, but perhaps equally effective, way. If every Bishop will prepare (for his own Diocese) a Pastoral, explaining and earnestly and heartily commending the matter to the action of his Clergy and their flocks, and appoint a day for the purpose, giving sufficient time to the Clergy to make the object known by sermons, addresses and every other possible means, to every frequenter, friend, member and communicant of the Church, the contributions would certainly be very large; they could not fail to be at least sufficient to extinguish every dollar of debt of the several Committees.

Sincerely hoping that every Bishop of the Church will adopt the plan, and that during the coming Lenten season, or on Easter day, the opportunity may be given in each Diocese to carry it into effect; and praying "That our garners may be full, affording all manner of store" (Psalm cxliv. 13),

I subscribe myself,

Yours, in the faith of our Lord Jesus Christ,

J. M. D.

TO THE BOARD OF MISSIONS OF THE PROTESTANT
EPISCOPAL CHURCH.

A COMMUNICANT of the Church desires to offer a practical suggestion—which, to the best of his knowledge, has never before been proposed—certainly never acted upon, in our Church. It is as follows:—

That the General Convention, before it adjourns, shall make an earnest and solemn appeal (to be drawn up by the Bishops, and signed by them and the entire House of Deputies) to the members and adherents of the Church everywhere in this land, entreating them to extinguish the entire indebtedness of the several Missionary Committees, and also to provide an ample fund for the continuance of their labors, in the manner following:—

1st. That the Convention appoint some day (far enough in the future to make it known to every man, woman and child of the Church) on which every male member of the Church, business man, workman, mechanic or clerk—every man who receives any income, wages or salary—may, if so disposed, set apart his entire gains, profits, wages or salary for a single day, as an offering to the Divine Head of the Church, and contribute it to the Committees of the Board of Missions on the Sunday next succeeding such appointed day, at his Parish Church, or in such other way as he may elect.

2d. That on the same day every church, chapel and place of worship of our faith throughout the entire country be opened for the services of the Church, and every female member or attendant thereof be urged and expected to attend the same, and give at the Offertory the largest sum that she can deny herself of—it being, of course, understood that every male member or frequenter of the Church, able to attend, should also be present, and that those unable to go should send their gifts to be made for them. “And He said to them *all*, If any man will come after Me, let him *deny* himself.” (St. Luke, ix. 23.)

3d. That on the Sunday following such appointed day, the children of our Sunday-schools throughout the land shall have *their* opportunity to contribute to the same work, having previously been urged to do so by their Pastors or Superintendents.

It is also suggested that some week-day between Ash Wednesday and Easter Monday be appointed for the service above indicated; and also, that if the selected day be stormy in any place, the public services in the church or churches of that place be postponed until the first clear day, so that the weather may not hinder the faithful women of the Church from crowding her sacred courts, and contributing from their wealth or their poverty to fill our empty treasuries.

It is likewise suggested that the Bishops recommend that on the same occasion the Lord of the harvest be implored to put it into the minds of many of His people to devote themselves to His blessed service, by offering themselves as candidates for the sacred Ministry; and that special prayers be set forth by the House of Bishops to be used on the day appointed and thereafter.

It is not proposed by these suggestions to supersede any of the usual methods

of contributing to the Missions of the Church, on the part of any parish or individual, but as a special and extraordinary means of replenishing our treasuries as speedily as possible.

Why should not our wealthy communion raise in this way, by concerted and united effort, \$500,000 or even \$1,000,000 ?

If the body of Christians which it is proposed to invite back into our fold could raise \$8,000,000 by a like concerted movement, surely our apostolic Church can raise one-eighth of that sum !

The wealthy man can give, if he will, his \$1,000, his \$5,000 or \$10,000—yea, his \$50,000. “Thou art the man,” can be said to many in the Church able to do it.

The merchant can give his profits or a portion of them, or the whole or a part of his receipts, for and on the appointed day, if he will.

The clerk, the salesman, the book-keeper, can give the proportionate part, for that day, of his yearly salary, if he will.

The mechanic, the workman, the laborer, can give that day's wages (or at least a tenth), if he will.

The rich woman can give of her wealth, according as God has blessed her, if she will ; or she can part with some jewel—a ring, a bracelet or some similar costly gem, which, perchance, may debar her entrance into Jerusalem the Golden, if not so devoted to God's honor. The Offertory plates in our churches, though not often accustomed to receive such gifts, will not spurn them, but will hold them as precious tributes to our Lord's service.

And the poor man and woman may give their mites, and, so doing, may possibly bestow, like the poor woman whom our blessed Saviour praised, more than the rich.

And those who are destitute and suffering, without means of support (for there are many such), can give their united prayers, which will be heard by our Lord.

There are now at least two hundred thousand communicants in our Church : would an average of one dollar each be too much to expect from them ?

At least an equal number of non-communicant attend the public worship of the Church : would they not give as much ?

The amount thus raised would be very large ; it might exceed the most sanguine anticipations ; and might be devoted, say, one-fourth to the Freedman's Commission, and the remainder to Foreign and Domestic Missions.

But the scheme, to be successful, must be carried out in a systematic, methodical and thoroughly business manner. It must be universal, and should be urged by every Bishop in a Pastoral letter to his Diocese, and by each and every Clergyman of the Church with his utmost eloquence and power.

And it should be perfectly understood that this should be an *extra* plan of helping the Church to preach the Gospel in all lands to every creature, and that no person should contribute then, and then only, but should be as willing and ready to give on all customary occasions as though no such special opportunity had been provided.

The foregoing suggestions are offered by an humble communicant of the Church who has little besides his prayers to give, but whose heart throbs with a burning zeal and love for her. He feels deeply that the time has come for some combined effort to enlarge the contributions of the Church to a scale commensurate with her work and wealth, and thus to place her in such an attitude before the world as to command its admiration for her faithful devotion to the great trust committed to her by her Lord, whose visible body upon earth she is until His coming again.



*MISSIONARY NOTES OF A TOUR IN MAINE IN COMPANY
WITH THE BISHOP.*

BY THE REV. DR. HAIGHT, OF NEW YORK.

LETTER No. 2.

TO THE REV. MORGAN DIX, S.T.D.:

MY DEAR DOCTOR:—I casually became acquainted with one minor feature of Church work in Portland, which may serve as another instance of the practical good sense and sagacity of those in authority. Wishing to purchase a few articles of stationery, I was directed to a book-store where I was told I should find what I wanted, and where also I should find some Church books. On visiting it I found that the proprietor had, at the instance and with the advice of the Clergy, laid in quite a stock of good Church literature, and that through the agency of the Clergy in recommending the books there was a ready sale for them. How much better this than to have the book-shelves of our people filled, as they are in the great majority of cases, with religious volumes written by authors not of the Church, and very often by those who lose no occasion of assailing her principles! And for this there is no necessity; the supply of Anglican Church literature is most ample; and in most of our larger towns there are Churchmen enough to make it an object for the book-seller to keep on hand the more important works issued from time to time. All that is wanted is a little attention to the matter by the Clergy. A word from them to the parties concerned will in most cases suffice to accomplish the object.

I referred in my former letter to the formation of the new Parish of St. Paul's, in the lower part of the city. The Bishop, notwithstanding all that was upon his hands, felt constrained not only to give his sanction to this movement, but to assume in a large degree the responsibility of it. He was most fortunate in the choice of a fellow-laborer to take the charge of the Parish, the Rev. Mr. Root. From the beginning the work has gone nobly on; the promise which it gave at the time of my visit has been more than fulfilled, and it will not be long before St. Paul's will not only be able thoroughly to take care of itself, but be an efficient helper in the missionary work of the city and the Diocese. The Rector is one of the Bishop's staff of Clergy, aiding him in his Cathedral work and otherwise.

We left Portland on Monday night, June 7th, in company with several of the Clergy, in the steamer for Bangor, with the purpose of landing at Camden, on Penobscot Bay, to attend a regular meeting of the Board of Missions of the Diocese, which had been summoned to meet at that place. Early the following morning we found ourselves slowly steaming up the bay in a dense fog, which shut out entirely the view of the shore. It is marvelous to a landsman how it is possible to make any headway under such circumstances, and especially how a vessel can be brought into a harbor and up to a wharf; but in this case it was done safely, and we soon found ourselves on shore, receiving the hearty welcome of the warm-hearted Rector of the Parish. We were told that we were in the midst of most beautiful scenery—that right before us, back of the town, rose a majestic mountain—that opposite was a bay of great beauty, studded with islands. Of course, all this we believed; but then there was the abiding impression left by the dense fog, that we were in the midst of a great marsh. By and by, after that most welcome breakfast in the cozy parsonage, as we were walking towards the town, the curtain was lifted, and there, in glory and beauty, were the mountains and the bay and the islands, and in the distance the sea—a panorama of more exquisite beauty and grandeur it is not easy to find.

In connection with the meeting of the Board of Missions, there were three public services held in the church at Camden: the first on the evening of Tuesday, the day of our arrival, which was the Bishop's visitation of the Parish; the other two on the morning and evening of Wednesday, the latter being a missionary meeting, with addresses. All of these were well attended and were of decided interest. At the visitation the Bishop confirmed a class of candidates presented by their faithful and laborious Pastor, the Rev. Freeman Smith. The sermon on Wednesday morning, when the Holy Communion was administered, which was preached by the Rev. Mr. Tucker, of Bath, was a thoughtful and able discourse. I have just seen, with regret, the announcement of his acceptance of a call to California—regret, I mean, that Maine should lose the services of so admirable a Clergyman. At the missionary meeting on Wednesday evening, among the addresses which were made, I was particularly struck with that by the Rev. Mr. Root, of Portland, which was characterized by beauty and unction; and the one by the Rev. Mr. Washburn, Deacon, a native and former resident of the town, now a Missionary in Aroostook County—a plain, unvarnished tale of the state of things in that region, and of his labors there. It was a telling story, from the evident honesty and whole-heartedness of the speaker, and from the character of the statements which he made. The afternoon of this day was devoted to a business meeting of the Board of Missions. There was an attendance of eight or ten of the Clergy, together with the Treasurer, Mr. Gardener. I had the privilege of attending their deliberations. It certainly was not a very formal meeting; but there was the Bishop, the chief Missionary, surrounded by laborious, faithful co-workers, taking counsel together as to the best means of accomplishing the one end which all had at heart—the fulfilling the will of the blessed Master in preaching His Gospel, and building up His Kingdom on the earth. I

was struck by the evident earnestness of the men, and with the freedom with which each spoke out what he had to say upon the several topics which came up; there was no restraint. The Bishop entered, of course, earnestly into the conversation—for it could scarcely be called a debate—showing great knowledge of all the points which were raised, and guiding the Board to wise conclusions. The Bishop has reason to be proud of his Clergy. They not only rally around him to aid him in his great work, but in so doing they bring no small degree of intelligence and earnestness and zeal. As I saw them together at this time, in that pleasant study at the parsonage, I could not but say to myself, "This is the sort of intercourse between a Bishop and his Presbyters which will make both him and them strong to do the Church's work." It was very pleasant, too, to see the interest manifested in the mission work of the Diocese by the Treasurer of the Board, the son of that honored Layman so well and so widely known in this Church—Mr. Robert H. Gardener. What blessings have such sons of the Church conferred upon their spiritual mother! Would that the number of Laymen like-minded might be increased a thousand-fold! The Church needs them—needs their prayers, their alms, their counsels and their labors. I will only add on this topic, that these meetings of the Board of Missions are held statedly in different parts of the Diocese, and are found to be of great advantage.

The history of the Parish at Camden is a peculiar one. Many among us remember well the interest awakened, some ten years ago, by the announcement in the Church Papers, that there was a congregation in Maine which had advertised in some way for a religious body which did not countenance the preaching of politics, intimating their readiness to come bodily into a communion of this kind; and that finding that the Episcopal Church was such a body, they soon were received as one of its congregations by the good Bishop Burgess. This was at Camden, and thus were the services of our Church commenced here, where before they had been wholly unknown. Of course, in such a congregation there was a difficult work to be performed before its members could be brought to understand the principles and usages of the Church. They found what they wanted—deliverance from an intolerable burden; but they had to be led to see that the Church had something to give them besides this freedom, and that they had duties to perform in return for the privileges of which they had been made the partakers. As might be supposed, the history of such a Parish has not been one of uninterrupted progress and prosperity. It has, however, through the Divine favor, grown in Church knowledge and the practice of those things which the Church enjoins, and, under the wise and faithful administration of the present Rector, the Rev. Freeman Smith, promises to become a vigorous Parish. The church building has been properly arranged for the performances of the Church services, and as it stands on a commanding site, just back of the business part of the town, is quite a noticeable feature as you enter the village. I must not forget to mention the very pleasant reception of the Clergy and friends of the Church, at Mr. Knight's, after the closing services on Wednesday evening. It was one of those pleasant reunions which lingers long in one's memory.

EDITORIAL.

BISHOP MORRIS.

WE take great pleasure in inserting in the pages of *THE SPIRIT OF MISSIONS* the brotherly and generous greeting from the Standing Committee of the Missionary Jurisdiction of Oregon and Washington to their Bishop, the Rt. Rev. B. Wistar Morris, and to the appeals therein contained we would call the most careful attention of all who would see the Lord's Kingdom established in every portion of our country.

It is needless to say much more. The wants of our brethren in that remote portion of God's vineyard have been admirably set forth, and it but remains for us to ask whether they shall be disregarded. They stretch out their hands to us and crave our help. They need men and money. They need preachers and teachers. They allude to what has been done for Colorado and other interior Dioceses—not indeed in envy, but to show the comparative importance of the Western seaboard, and to ask that it be not let slip from the rightful grasp of the Church. They lay before us three important schemes which must be attended to promptly, and we assure our brethren of the far West that they shall have the active and zealous co-operation of the Domestic Committee in all that they can do.

We heartily congratulate Bishop Morris in that “the lines have fallen” to him in such “pleasant places;” that the hearts of his people are so open and ready to receive him—running out to him in that warm affection that so much endears a shepherd to his flock. We could not wish him a more blessed lot. Let him rest assured that he shall bear with him to his new field of labor our earnest prayers that God may deal with him most graciously, and make him abundantly useful to the people to whom he is soon to go.

AS MIGHT BE EXPECTED.

ON the 24th of December last we received from a gentleman, belonging to a parish in Pennsylvania, a letter containing thirty-three dollars to pay for twenty-two copies of *THE SPIRIT OF MISSIONS* for the present year. Following a list of the names of subscribers, we found these words:—

“Others in the parish take *THE SPIRIT OF MISSIONS*, but their subscriptions commence in August, I think. We want all to take it. We have had no Rector for a year, but Lay services have been regularly kept up, and the congregation has not diminished in size; which state of affairs we owe to *THE*

SPiRiT OF MISSIONS, being a regular monthly visitor to every house in the parish."

Extended comments from us on such a letter as this are not called for. If our Laity shall feel the need of *any*, we beg them to go to their Rectors and ask them to explain the *philosophy* of the "state of affairs" described. We do not presume to assert that the most thorough information regarding our missionary work, and the most profound interest in it, can in any case answer as a substitute for the services of a faithful Rector; but we are most decidedly of the opinion that thorough missionary information and a lively interest in missionary work are very directly and efficiently conducive to parochial peace and prosperity. If THE SPIRIT OF MISSIONS were "a regular monthly visitor to every house" in the land, occupied by a Church family, we should have less bitterness, less distrust among brethren, and more unity and energy in Christian work, and more of that charity which is the very bond of peace and of all virtues, lacking which, whosoever liveth is counted dead before God.



"THE DOMESTIC MISSIONARY."

THIS is the title of a new Paper to be issued *semi-monthly* from this office as soon as our arrangements can be completed. We hope to send forth the first number on or before the fifteenth of February, but may not before the first of March. This Paper will be conducted, as its name implies, in the interest of Domestic Missions; will consist of four pages (size of page, eighteen by thirteen inches, or the same as *The Church Journal*); and will be furnished at *twenty-five cents* a copy per annum, when four or more copies are sent to one address, or at *fifty cents* for a single copy. It is not intended that this Paper shall in any way interfere with the circulation of THE SPIRIT OF MISSIONS, which is becoming more and more a favorite with our people, as the addition to our list of more than three hundred new names within the past twenty days, very clearly proves. Far from us be the purpose or thought of saying or doing anything that is likely to disturb, in the least degree, the happy relations existing between this dear old organ of the Board of Missions and its increasing thousands of friends. One part of the business of the new Paper will be to speak well and warmly of it, and to urge the extension of its circulation.

But the great majority of the members and friends of our Church are in sad and lamentable ignorance of the extent and needs of our Domestic Missionary work. They have never been and cannot be reached by THE SPIRIT OF MISSIONS. Its cost is too great for the multitude, and its form is not adapted to

their tastes. We propose to produce a Missionary Paper that shall meet a great want not hitherto supplied, so low in price as to come within the means of all, and interesting enough to command the attention of all. How we shall succeed remains to be seen. We may, however, express the belief, that, in view of the number and character of contributors already engaged, and of the number of copies already subscribed for (nearly two thousand), there can be but little doubt of our success. Our friends will judge as to how much our belief in this matter is worth, when they shall have examined the first number.



PURE WINE FOR THE HOLY COMMUNION.

WE have, in the course of two or three years, been frequently applied to by Rectors of parishes, for information as to where pure and suitable wine for the Holy Communion could be procured. Inability, at first, to supply this information, led to a correspondence with an esteemed and accomplished Presbyterian of our Church residing in California. The result is an arrangement with long experienced and extensive producers there (D. B. Wilson & Co., who have now a branch house in this city, at 45 Murray street), by which a pure Port wine, selected from a vintage of five hundred thousand gallons, can be furnished at the moderate price of twelve dollars per case. Each case contains twelve bottles, or two and two-fifth gallons. Foreign wine of the same quality, we have ascertained, costs in this market from thirty to forty dollars per case. Samples of this California Port, on application to Mr. C. L. Twing, 17 Bible House, New York, to whom all orders must be addressed, will be forwarded, without other cost than expressage, to Clergymen in any part of the country.



WORK AMONG THE INDIANS.

WE present to our readers, elsewhere, two very interesting letters from the Rev. S. D. Hinman, our well-tried and successful Missionary among the Indians. The first of these letters was addressed to Mr. William Welsh, of Philadelphia, and forwarded to us by him; the second came directly to this office. We thank Mr. Hinman for both, and feel confident that all our friends will thank us for the opportunity of reading them. The support and extension of this Mission, as the means supplied by the Church shall warrant, have recently been assumed by the Domestic Committee. It seems to us unnecessary even to *name*, much less to *discuss*, the considerations which should move our people to

prompt and generous contributions in behalf of this work. It *must* be sustained. It *must* be extended. A direct command from God could scarcely make our duty plainer. The blood of the poor, cheated and benighted Indian is upon us. Its stains are most unsightly for Christians to bear. They cry mightily unto God for vengeance, and the vengeance will come if reparation be not made. All the work called for during the present year, cannot be accomplished with less than *ten thousand* dollars. We hope and pray that this amount may be supplied, and that there may be no curtailment, but rather an increase, of the offerings of Churchmen to other portions of our missionary field. Let us hear, and that speedily, from all who are willing to help us in this new department of our work. Even *special* contributions will not be objected to, if they take this direction.

HELP FROM THE INDIANS.

WE have recently received a contribution from the Christian Indians at the Santee Agency, Nebraska. It is their Christmas offering to Domestic Missions, and is to be sent to help Bishop Tuttle in his great and difficult work beyond the Rocky Mountains. The amount is not large—only ten dollars and fifty-five cents; and yet it is larger than the annual contribution of many of our congregations here at the East, which are composed of persons who have long enjoyed the blessings of the Gospel. We heartily thank our Indian friends for this evidence of their interest in our missionary work, and Bishop Tuttle, we are certain, will thank them. Our whole Church should devoutly thank God for the conquests of His love among this people, and should not be content with a duty so easily performed.

MISSIONARY CORRESPONDENCE.

ALABAMA.

HUNTSVILLE.—REV. T. J. BEARD.

REV. AND DEAR SIR:—I send my quarterly report without being able to tell anything of very special interest. At Decatur we have lost our main worker, Mr. Wm. B. McCallum, whom we sadly miss. He was a true Missionary, and to him we owe the permanent establishment of our flourishing Sunday-school and the church building, now almost finished and nearly paid for. Never was field so unpromising as when Mr. McCallum, a silversmith, moved there in 1865 to establish himself in business. The town had been nearly destroyed

during the war; all the houses of worship were swept away, and, for nearly eighteen months previous to his coming, there had been no religious services at all. The children were running wild in the streets on Sundays, as lambs without a fold or a shepherd. His great heart yearned to do something for them. He enticed them into his workshop on Sunday mornings; organized a Sunday-school; had rough benches made to accommodate them, which he piled up on one side of the room during the week; purchased books at his own expense; sent for the nearest minister to hold service occasionally, and taught them both by precept and example the holy ways of the Church; and that, too, while suffering all the time with a terrible combination of scrofula and consumption. He lived to witness, as the fruits of his earnest work, a Missionary sent to build upon his foundation, a neat church building (beneath whose chancel window we laid him to rest), and a Sunday-school, well instructed in the Church Catechism. Of this Sunday-school *three* were confirmed by the Bishop at his last visitation, and one other—a young man, now trying to fill up the void left by the death of Mr. McCallum in the Sunday-school, as teacher and assistant superintendent—is now a candidate. The school at this point is composed of thirty-three scholars in all, only two of whom are children of Church people. On Christmas eve we had a festival, Christmas tree, &c. They all seemed highly gratified, and I hope the mantle of the good man who has gone to his reward, and to whom they owe so much, will fall upon the few workers left behind, and the good work go bravely on until they are all brought by Confirmation within the fold, and the Church fully established there. Certainly the history of Mr. McCallum's success at Decatur ought to encourage other earnest Laymen to undertake work for the Master in any field. At Athens I am about commencing a church building, after one of Upjohn's plans, but with more faith than money in hand. In consequence of the sale of the house in which we had rented an upper room, we are without a place of worship, but hope to get the court-room until we can finish our church.

TEXAS.

INDIANOLA.—REV. J. WILKIN TAYS.

REV. AND DEAR SIR:—Since writing my last report, the Mission has been subject to many changes, perhaps all for the better. Then I was the only Protestant Minister in the place; we worshiped in an old Methodist meeting-house, and from prudential motives had a union Sunday-school. Now a Presbyterian Minister claims a part of the flock, uses the veritable old meeting-house, and has the union Sunday-school, and we worship in the prettiest wooden church in Texas. Though it stands exposed to the winter's northers, without windows or paint, and only partially rough seated, still it is ours, and we thank God that He has thus far blessed our humble efforts. We get fully our share of the Church-going portion of the town, and we have a most promising Sunday-school, conducted in a Churchly manner. We have to lament that,

owing to the cosmopolitan character of our people, it is a difficult matter to get general responses; the help is in the rising generation. But they attend Sunday-school in the morning, and it is too long for them to remain to service, and their parents are not willing to have them go out at night; so they are virtually cut off from both services. But for the special benefit of the children, and that they may be prepared to take their places and do their parts, as men and women in the Church, I have established a children's service at three P. M. I go to the desk and direct them how to find the lessons, psalms, collects, &c.; and while they are thus intent upon what they are going to do, I retire to the vestry, and return in surplice and stole, and go through the regular evening service; the children going through their parts admirably, even to the singing; a boy of twelve presiding at the organ. I then preach a little extemporaneous sermon, of not more than ten minutes; some of my Sunday-school teachers also attend, and remain with the children after service to instruct them in vocal music. The children all appear to be very much interested in these services, and we have many attending regularly whose parents never go to any service. I am fully persuaded that these children's services, where they can be carried on properly, will certainly become a very important and effective part of missionary work. Our church has up to this time cost \$2,600, \$2,300 of which has been paid by the members of the congregation, and we hope to be able to pay the remaining \$300 by the beginning of the year; and by Easter, a year from the time we started, we hope to have the church painted and the windows in, at a cost of \$400, making the exterior of the building to cost \$3,000, which, together with our two lots, though a donation from the authorities of the city, are valued at \$1,000, will make our church property, accumulated in one year, worth \$4,000. This, I think, is not doing badly for a handful of Episcopalians in a little frontier town in the country, having the reputation that Texas has abroad. The Mission has been doing a good work in another direction. The work reported at Lavaca so far developed itself as to require, and has obtained, the services of a separate Clergyman, who is laboring successfully. That at Chocolate, being smaller, could not yet expect the care of a separate Clergyman; but I have secured the services of a young man at the North, who I expect will enter upon his duties about the beginning of the year as teacher and Lay-reader. I expect him to become a candidate for Orders also. Trusting that next quarter I may be able to report the fulfillment of all these expectations,

I remain, yours, respectfully.

OREGON.

EUGENE CITY.—REV. J. McCORMAC.

REV. AND DEAR SIR:—When I should have written you my last report I was on my way to California, to place my eldest boy at school in Benicia,

under Dr. Breck; I was compelled to this step by the failure of our Diocesan school at Oswego, and the ineffective and almost useless system of common-school education in Oregon.

My trip of over seven weeks and twelve hundred miles, made with my own wagon and ponies, was one full of interest to me, and I trust was not altogether without good to others. My wife and three children accompanied me. We camped out and "provisioned ourselves by the way." The country through which we traveled, for four hundred miles at least—that is, to Red Bluff, head of navigation on the Sacramento River—was for the most part mountainous and very wild, and the scenery at times was grand beyond description. It may be well to say something of the towns and settlements on the way, so as to give some idea of it as a missionary field.

On leaving Roseburgh, the first town we reach, twenty-seven miles distant, is Cañonville; this is a little place of about two hundred inhabitants at the southern end of the Umpqua Valley, and would make a very nice out-station for a Missionary stationed at Roseburgh. Jacksonville, the next town, is about one hundred miles from Roseburgh, contains about one thousand inhabitants, and is said to be one of the liveliest towns in Oregon. A Missionary stationed here would find himself surrounded by the rich and truly picturesque valley of the Rogue River, and would have an excellent out-station at Ashland, a very prosperous little place of some three hundred inhabitants, about sixteen miles farther on. About twelve miles beyond Ashland we strike the dividing line between Oregon and California on the top of the Siskyou Mountains; and twenty miles beyond this is a little mining town, called Cottonwood, on the Klameth River. In this little town, a place of about three hundred inhabitants, I held the only religious service which had taken place there *for three years*. The people were indeed as sheep having no shepherd, and though very kind, had lost all or nearly all regard for the Sabbath; and not only for the Sabbath, but also for the Lord of the Sabbath. In nearly all the towns of Northern California on this route, Sunday seems the great day of traffic with the miners, as this is a mining region, and you see hardly anything save miners and mining camps by the way. On this account, I presume, it is hard to maintain religious services of any kind here. The next town of California, about twenty miles still farther on, is Yreka, which at present has a population of about two thousand; here I stayed a short time and made inquiry in regard to Church people, but could find out the names of none, save one lady. From what I could learn there were probably others, and I made an appointment to preach here on my way home, but was unable to fill it on account of my great haste to attend Convocation. This town is evidently on the decline, as are nearly all the towns in this region, in consequence of the mines being pretty well worked out, and there being little besides the mines to support them. About ten miles beyond Yreka we come to Scott's Valley, a rich and beautiful tract of land about thirty by ten miles, and enclosed by high mountains, clad in perpetual snow. The principal place in the valley is Fort Jones, a town of some two or three hun-

dred inhabitants. The next town, about forty miles from here, over the Scott Mountains, is Trinity Centre, a very small mining village; and a few miles beyond this, Whiskey Town, whose appearance is not very much more respectable than its name.

Shasta, a few miles from this, was once a flourishing place, but now is very much decayed, containing not over one thousand inhabitants. Horsetown (or, as it was once called, "One-horse Town") is a little place of some one or two hundred inhabitants, eight miles from Shasta, where the thermometer ranged from 115 to 120 degrees in the shade, the day we got there. The next evening we reached Red Bluffs, about thirty miles distant, where, by invitation of some Church people and the Methodist minister, I preached in the Methodist place of worship to an *unusually large congregation* of some forty or fifty persons. From the size of my audience, in a town of some two thousand people, I could not help the reflection—a reflection which forced itself upon me from all sides—that religion must be at a very low ebb in all this region; and yet in all this region, from Eugene City to Marysville, a distance of some five hundred miles, we have not so much as one Minister or Missionary of our Church. If any want room let them come here, and I assure you I shan't quarrel with them.

I spent one Sunday at Benicia, and another, by invitation of Rev. Mr. Wyatt, at Brooklyn, to supply a vacancy. At Benicia I preached twice for Dr. Breck, and addressed a missionary meeting in the evening. On my way home I held service at Oakland, Oregon, and preached to a congregation of about one hundred and fifty persons.

Since my arrival in this place, with the exception of three Sundays spent at distant stations, services have been kept up regularly, and the Sunday-school, which had been suspended during my absence, has increased to its usual number. I think it is not too much to say that there are a good many in this place looking towards the Church; nor too much to hope that at some day not very distant a good many will unite with us. We must abide God's time, however. On last Sunday, though the day was very cold, I preached to a congregation of some eighty or ninety persons at Monroe, about twenty-five miles from here, from the words, "And they went out and preached that men should repent;" and I am sure I want no higher reward in this world than the happiness which this day's work conveyed to my own heart. We have indeed many obstacles, but the Lord God Omnipotent is on our side.

INDIANA.

ATTICA.—REV. H. H. DEGARMO.

REV. AND DEAR SIR:—In connection with my report, I will send you a few words as to our progress at this point.

At last, after struggling through storm and sunshine, I am happy to report that our church is nearly completed, being all plastered, floored, windows in,

and furnace nearly finished. I have put in a furnace, because it costs less than stoves, and is safer.

Two years since we began with only two communicants in Attica, where the Church and her holy ways were unknown and uncared for. Now we have a church, which, when finished, will be by far the best in the place. It is of brick and stone, Gothic, and will seat two hundred and seventy-five persons. The nave measures fifty-six feet by thirty, the chancel sixteen feet by twelve, the vestry twelve by nine. The entrance is through a tower in the corner of the nave. The church is finished open roof, with principal rafters exposed, joined and braced by arches. The wood work is poplar, stained cherry, and is varnished. The chancel, with the furniture, ash and black walnut, oiled. Everything is plain, but rich. When completed, it will make one of the most beautiful little churches I have ever seen.

This is a grand and glorious field for the Church; but there is much to be done before we are settled here, and before we can hold the post against the enemy. We have had everything almost to buy, from a Church Catechism to a cross on the church.

To-day we stand only a forlorn hope in the country of the enemy; yet, with God's help, we will stand.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from December 1st, 1868, to January 1st, 1869:—

MAINE.				Taunton—St. Thomas' (for Dr. Breck, \$2).....			
<i>Gardiner</i> —Christ.....	\$40 85			<i>Vandeusenville</i> —Trinity.....	6 00	377 61	
<i>Wiscasset</i> —St. Philip's.....	6 55	46 90		CONNECTICUT.			
NEW HAMPSHIRE.				<i>Brookfield</i> —St. Paul's.....	12 06		
<i>Concord</i> —St. Paul's School, for Bishop Young.....	50 00			<i>Cheshire</i> —St. Peter's, for Rev. S. D. Hinman.....	46 00		
<i>Charlestown</i> —St. Luke's.....	29 53			<i>Derby</i> —"S." for Bp. Young.....	50 00		
<i>Drewsville</i> —"G. W. P.".....	5 00	84 53		<i>Fair Haven</i> —St. James'.....	25 00		
VERMONT.				<i>Greenwich</i> —Christ (of which from S. S., \$37.66).....	55 35		
<i>Brandon</i> —St. Thomas'.....	32 70			<i>Hartford</i> —Trinity.....	84 06		
<i>Enosburgh</i> —Christ.....	6 19			" " N. A. Y., for Rev. Mr. Haskins.....	5 00		
<i>Middlebury</i> —St. Stephen's.....	31 00			" " A. F. R.....	4 50		
<i>Rutland</i> —Trinity, Christmas.....	25 00	94 89		<i>Kent</i> —St. Andrew's.....	1 80		
MASSACHUSETTS.				<i>Litchfield</i> —St. Michael's.....	25 00		
<i>Boston</i> —Advent (of which for Missions in Minnesota, \$50; for Rev. S. D. Hinman, \$45).....	95 00			<i>Meriden</i> —St. Andrew's (of which for P. C. M., \$18; for Dakota, \$34; for Bp. Tuttle, \$14.28).....	118 75		
" M. L. S., for P. C. M.....	22 50			<i>Middletown</i> —Holy Trinity (for J. H. Ward, Thomaston, Me., \$20; for Rev. L. W. Gibson, Austin, Me., \$10).....	50 00		
" J. S. F.....	2 50			<i>Monroe</i> —St. Peter's.....	7 25		
<i>Dorchester</i> —St. Mary's.....	110 00			<i>Marbledale</i> —L. T. (for Bp. Young, \$5).....	8 50		
<i>Charlestown</i> —St. John's.....	10 00			<i>Naugatuck</i> —St. Michael's (for Bishop Young, \$3).....	15 00		
<i>New Bedford</i> —St. James' (of which for Bp. Tuttle, \$15; Bp. Randall, \$10; Bishop Young, \$5).....	89 00			<i>New Haven</i> —St. John's.....	14 31		
<i>South Adams</i>	5 61			" Trinity.....	140 00		
<i>Taunton</i> —St. Thomas', through the Rector.....	11 00			<i>Northfield</i> —Trinity, for Bp. Tuttle.....	10 00		
				<i>Plymouth</i> —St. Peter's.....	7 00		

Salisbury—St. John's.....	\$10 00	
Southport—Trinity.....	19 60	
Stamford—St. Andrew's.....	31 68	
Warehouse Point—St. John's.....	41 05	
Waterbury—St. John's (Busy Bees, for Rev Dr. Breck, \$300; for Bp. Armitage, \$50; Mrs. H.'s class, for Dr. Breck, \$2.75; two brothers' mite box for Dr. Breck, \$1.60).....	354 35	
" (Of which special, \$12).....	166 00	
Watertown—Christ.....	25 55	
Wallingford—St. Paul's.....	21 60	
Washington—St. John's.....	4 05	1353 46

RHODE ISLAND.

Pawtucket—Trinity, Advent.....	30 00	
Providence—St John's, for Bp. Vail.....	354 00	
" St. John's morning S. S. for Bp. Lee, Iowa.....	125 00	
" St. Andrew's (of which from S. S., \$104; for Bishop Whipple, \$50; for Bishop Neely, 23; for S. L. B. F., \$20; for Rev. S. D. Hin- man, \$25).....	193 00	
Newport—Trinity, a family mite box.....	25 00	
" Zion.....	30 00	
Wickford—J. A. G., for S. L. B. F.....	20 00	
Woonsocket—St. James'.....	18 57	795 57

NEW YORK.

Briar Cliff—For the widows and or- phans of the South.....	5 80	
Garrison's—St. Philip's.....	11 25	
Kingston—St. John's.....	18 56	
Morrisania—St. Paul's, offering of a family of seven children, for 1868.....	84 00	
New York—Calvary.....	1701 87	
" " members.....	110 00	
" " a member, New Year's offering.....	100 00	
" Grace (for Bp. Lee, Iowa, \$500; for Bishop Tuttle, \$250).....	1000 00	
" Grace, a member.....	100 00	
" Good Shepherd.....	37 45	
" Holy Apostles', Oct. 11 & 18, 1864	136 84	
" Nativity S. S., for S. L. B. F.,	10 00	
" Resurrection, a member.....	9 00	
" St. Luke's infant class, to- ward support of J. H. Tuttle, a Dakota Indian,	50 00	
" St. Michael's.....	6 55	
" St. Thomas', for Bishop Whipple.....	100 00	
" Transfiguration.....	190 20	
" Trinity, a member.....	5 00	
" S. M.....	10 00	
" M. V. R.....	2 00	
" G. R. Jackson.....	25 00	
" J. D. Wolfe, Esq., for Mis- sionary Bishops.....	1000 00	
" "F.".....	200 00	
" "M. A. H.," for two needy Missionaries.....	50 00	
" J. O.....	1 00	
" Protestant Episcopal Jew- ish Mission.....	1 25	
" Little Tutu's Christmas box.....	13 00	
" F. S.....	10 00	
" Carrie E. and George E. Walker's Miss'y box.....	5 00	
" Robert Hyslop.....	1 50	
" G. A. Jarvis.....	25 00	
" H. S., in answer to appeal,	20 00	
" Miss K. L.....	5 00	
Pu'kepsie—Christ.....	257 18	
" Hebee and his three sisters,	1 00	
Tompkinsville—St. Paul's (of which for So. Clergy, \$44.46)....	56 96	

Tompkinsville—St. Paul's Ladies' Bible class.....	20 00	
" St. Paul's, for Miss Cutchings, of Bran- don, Miss.....	10 00	
Scarsdale—St. James'.....	25 00	5415 39

LONG ISLAND.

Brooklyn—Emmanuel.....	59 32	
" St. James'.....	161 35	
" St. James' S. S., to make Rec- tor and Superintendent Colonels in the Army.....	100 00	
Huntington—St. John's.....	5 00	
Islip—St. John's S. S.....	2 00	327 67

ALBANY.

Albany—St. Peter's.....	221 38	
Butternuts—Christ.....	6 50	
Luzerne—St. Mary's.....	4 40	
Monticello—No. 32, 467.....	1 00	
" Willie and Addie Tremaine,	1 20	
Morris—Zion.....	13 49	
Mechanicsville—St. Luke's.....	6 00	
Redhook—Christ.....	8 91	
Schuylerville—St. Stephen's.....	3 38	
Stillwater—St. John's.....	1 00	267 62

CENTRAL NEW YORK.

Bainbridge—St. Peter's, for Bp. Tuttle,	20 70	
Owego—St. Paul's.....	9 87	
Sherburne—A friend, for Bp. Tuttle.....	5 00	35 57

WESTERN NEW YORK.

Bath—St. Thomas'.....	14 00	
Buffalo—Grace, for Bp. Tuttle.....	15 00	
Geneva—E. A. G., for P. C. M.....	1 00	
" For Bp. Tuttle, from an English lady in memory of her cousin,	32 50	
" Trinity S. S., infant class.....	7 00	
Leroy—St. Mark's.....	51 40	
Oneida—St. John's.....	3 59	
Rochester—Trinity.....	100 00	224 49

NEW JERSEY.

Burlington—St. Mary's (of which for Rev. Dr. Breck, \$50; Bp. Tuttle, \$25; Bp. Ran- dall, \$25).....	145 20	
Elizabethport—Grace.....	10 00	
Englewood—Contents of Miss'y box.....	2 75	
Freehold—For the South.....	9 00	
Irrington—Trinity.....	7 80	
Jersey City—Grace (of which for Bishop Randall, \$50).....	55 00	
" Grace S. S., to make Rector General.....	100 00	
Newton—Additional.....	7 00	
Newark—Grace.....	7 00	
Princeton—Trinity (for S. L. B. F., \$19.86).....	62 97	
Ridgewood—Christ, for Rev. Chas. Rey- nold, D.D.....	100 00	
Salem—Christ.....	50 00	
South Orange—Holy Communion.....	31 25	
South Amboy—Christ.....	12 00	
Somerville—St. John's.....	10 00	
Woodbridge—Trinity.....	8 15	
Woodbury—Christ.....	40 00	771 12

PENNSYLVANIA.

Bethlehem—Nativity.....	15 00	
E. Mauch Chunk.....	5 00	
Muncy—St. James' (for Bp. Morris, \$10; Bp. Whipple, \$5; Bp. Young, \$5).....	26 25	
Pottstown—Mary Hobart, Miss'y box....	10 00	
Philadelphia—St. Peter's* (for Rev. A. Spor, \$25; for Rev. L. W. Gibson, \$25; for Christ Ch., Exe- ter, N. H., \$150; for Rev. Dr. Breck, \$238).14	1 00	

<i>Philadelphia</i> —Ascension (for Bp. Randall, \$13.43; for Bp. Vail, \$13.43).....			\$26 86	
"	A widow's mite.....		5 00	
"	J. C. B.....		4 25	
<i>Rouseville</i> —St. John's.....			40 35	
<i>Rockdale</i> —Calvary S. S., for Dr. Breck,			11 00	
<i>Sharon</i> —St. John's.....			4 00	
<i>Sunbury</i> —St. Matthew's.....			10 25	
<i>Whitemarsh</i> —St. Thomas (of which from S. S., \$29; for Oregon, \$13).....			67 38	1716 34
PITTSBURG.				
<i>Eckley</i> —St. James'.....			25 00	
<i>Erie</i> —St. Paul's.....			48 00	
<i>Laurenceville</i> —St. John's.....			20 00	
<i>Newcastle</i> —Trinity.....			3 75	
<i>Pittsburg</i> —Trinity Advent.....			300 00	396 75
DELAWARE.				
<i>Dover</i> —Christ.....			13 61	
<i>Newcastle</i> —Emmanuel (for Nashotah, \$1)			19 42	
<i>Wilmington</i> —Trinity.....			54 00	87 03
MARYLAND.				
<i>Baltimore</i> —Grace (for Bp. Whipple, \$200; Bp. Atkinson, \$75).....			1622 25	
"	St. Barnabas'.....		75 00	
"	Trinity.....		12 50	
"	Maggie Kennedy's Miss'y box.....		2 00	
"	Baby's first offering, being one-tenth of his income.....		3 00	
<i>Charlotte Hall</i> —All Faith Parish.....			5 00	
<i>Cross Roads</i> —For Bp. Gregg.....			50	
<i>Elkhatt City</i> —St. John's.....			18 10	
<i>Frederick</i> —All Saints'.....			66 80	
<i>Hagerstown</i> —St. John's.....			74 05	
<i>Snow Hill</i> —All Hallow's Parish.....			4 50	
<i>Washington</i> —Epiphany.....			500 00	2382 90
VIRGINIA.				
<i>Marion</i> —Friends (for Rev. A. C. Treadway, \$5; Rev. W. K. Douglass, \$5).....			10 00	10 00
NORTH CAROLINA.				
<i>Elizabeth City</i>			9 68	9 68
GEORGIA.				
<i>Augusta</i> —St. Paul's.....			50 00	
<i>Athens</i> —Emmanuel, \$21; from Rev. M. H. Henderson, D.D., \$21.....			42 00	
<i>Marion</i> —St. James'.....			11 00	
<i>Savannah</i> —St. John's.....			41 50	144 50
MISSOURI.				
<i>Kirkwood</i> —Forest Home Miss'y box.....			3 85	
"	Grace.....		100 00	
<i>Monroe</i> —St. Jude's.....			10 00	113 85
KENTUCKY.				
<i>Frankfort</i> —Ascension.....			50 00	
<i>Louisville</i> —Christ, a member—a thank offering for Bp. Young, \$10; for Rev. W. K. Douglass, \$10.....			50 00	
"	Leila and Rhoda.....		12 00	112 00
ALABAMA.				
<i>Greensboro'</i> —St. Paul's.....			10 00	
<i>Mobile</i> —Christ.....			87 18	97 18
FLORIDA.				
<i>St. Augustine</i> —Trinity.....			5 00	5 00
MISSISSIPPI.				
<i>Burleigh</i> —Mary F. C. and Mary J. M.....			1 20	
<i>Magnolia</i> —Mary T., Helen B. and T. L. Smedes.....			1 71	2 91
TENNESSEE.				
<i>Brownsville</i> —Zion.....			11 75	
<i>Somerville</i> —J. J. R.....			4 00	15 75
ILLINOIS.				
<i>Algonquin</i> —St. James'.....			2 00	
<i>Chicago</i> —M. S. M.....			10 00	
"	Epiphany.....		15 80	
<i>Plainview</i> —H. B. L.....			1 50	29 30
INDIANA.				
<i>Crawfordsville</i> —St. John's.....			14 00	
<i>Fort Wayne</i> —Trinity.....			10 00	
<i>Indianapolis</i> —Christ.....			29 46	
<i>New Albany</i> —St. Paul's.....			10 00	
<i>Richmond</i> —Mrs. S., for Bp. Tuttle.....			5 00	
<i>Valparaiso</i> —A communicant.....			1 00	69 46
OHIO.				
<i>Cleveland</i> —In memoriam Minnie King Lee.....			2 00	
<i>Gambier</i> —Harcourt Parish.....			68 00	
<i>Ravenna</i> —Grace.....			6 50	
<i>Toledo</i> —E. A. H.....			50	75 00
MICHIGAN.				
<i>Ann Arbor</i> —St. Andrew's.....			57 50	
<i>Detroit</i> —St. John's (of which from S. S., \$100).....			319 43	
"	St Paul's.....		75 00	
<i>Hastings</i> —Emmanuel.....			5 75	
<i>Kalamazoo</i> —St. John's.....			15 30	472 98
IOWA.				
<i>Burlington</i> —Christ.....			20 00	
<i>Janesville</i> —"M".....			1 00	21 00
WISCONSIN.				
<i>Delafield</i> —St. John's.....			1 00	
<i>Green Bay</i> —E. S. W. (for Rev. W. K. Douglass, \$5; for Rev. A. C. Treadway, \$5).....			10 00	
<i>Madison</i> —Grace (of which Southern Clergy, \$1.25).....			6 25	
<i>Sparta</i> —St. John's.....			5 00	
<i>Watertown</i> —St. Paul's, for Bp. Lay.....			14 50	36 75
ARKANSAS.				
<i>Little Rock</i> —Christ.....			55 50	55 50
WASHINGTON TERRITORY.				
<i>Port Townsend</i> —C. M. Gerrish, Miss'y box.....			2 00	2 00
YOUNG SOLDIERS OF CHRIST.				
Receipts for the month.....			355 15	355 15
LEGACIES.				
Estate of Thomas Garner, through W. T. Garner, Esq. (less Government tax, \$150).....			2350 00	2370 00
MISCELLANEOUS				
Sales of "Pioneer Church".....			31 50	
Sales of Carols.....			16 85	
"Young Christian Soldier".....			1258 09	
Anon.....			5 00	
T. F. B.....			5 00	
Mites for Mission.....			10 00	
Mite for Bp. Tuttle.....			1 25	1327 69
Total.....			\$19,683 18	
Amount previously acknowledged..			14,898 12	
				\$34,581 30
Total receipts, \$19,683.18; of this amount there has been received for special objects not under control of the Committee, \$4,326.02.				
Bishop Davis, of South Carolina, acknowledges the receipt of \$10 from parishioners of Grace Church, Kirkwood, Mo., for a needy Clergyman.				

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

FEBRUARY, 1869.

EDITORIAL.

THE FOREIGN MISSIONARY WORK OF THE CHURCH.

THAT a crisis has been reached in the history of our Foreign Missionary work is evident from the Report recently submitted to the Board of Missions, and from facts presented in the Epiphany paper just now distributed. These show a large falling off of receipts for the year ending 1st October last, and a consequent accumulation of debt. So serious is the embarrassment arising from this state of things, that the work, even in the limited sphere which it occupies, is put in peril, and instant relief must be found if the work is to be saved from disaster. This fact demands the attention of the whole Church, for it concerns a work which she has solemnly undertaken to do in obedience to the command of her Divine Head.

That the relief required may be immediately obtained, the Foreign Committee respectfully ask the Bishops of the several Dioceses to recommend a special appeal by each of their parochial Clergy to their people, stating the deficiency in the last year's contributions, and the consequent embarrassment it has occasioned to the Board and Foreign Committee.

But what shall be done to prevent a recurrence of this state of things? What, to meet annually and fully, the constantly recurring and increasing wants of our Missions? The means hitherto adopted have failed to accomplish the purpose. Do they comport with the genius and order of the Church? Have we yet reached the system of effort adapted to this end? The Committee think not; and, therefore, recommend, in consonance with the Resolutions passed at the late

meeting of the Board of Missions in respect to home efforts, that in every parish an Auxiliary Society be formed, under the direction of the minister, through which the necessary information on the needs and operations of the Foreign Missions shall be given, personal obligation be urged on every member of the parish, and collections be statedly made for the Treasury of the Committee.

Where lies the responsibility of raising the funds necessary to the successful prosecution of our Missions? Certainly not with the Board of Missions or their Executive Committee, but *with the several Dioceses of the Church.* And where, in the Dioceses? *With the parochial Clergy.* It is a statement verified by facts, that wherever a minister habitually and faithfully carries out the auxiliary plan, he finds that his people not only support, but many even surpass him, in their zeal and efforts. Facts are important to a living interest in every enterprise, especially in Missions. Coming fresh from the field, truthfully portrayed by the pen and tongue of our own Missionaries, they will not fail to rouse the sympathies and engage the hearts of all who love the Lord Jesus, and the souls to save which, He died on the cross. By the periodicals of the Church these facts are regularly supplied; and no Minister need be at a loss for material by which to enlighten his parishioners. Might not faithfulness in duty be made certain, and greater efficiency be secured, by uniting the several auxiliaries into a Diocesan Missionary Society, with the Bishop at its head, and each auxiliary being required to report annually at the Diocesan Council, or on some other occasion? In this way a sense of accountability would be cultivated in the more indolent, which always tends to greater effort and success. Let this auxiliary or Diocesan organization be faithfully carried out, and the increasing operations of our Missions will be fully met. Traveling agencies, and expedients not comporting with the dignity and true spirit of the Church, will not be required, and the Committee will be at liberty to devote themselves to their legitimate duties, which, strictly speaking, are those of an *executive character.*

That the missionary spirit may become a wide-spread, deep-rooted and abiding principle, the children of the Church should be taught their privilege and obligation on this subject. They have a soul-concerning interest in the grace of Christ; why not, then, a part to perform in publishing the news of that grace to others, even to "all people?" Were all parents, pastors and Sunday-school teachers faithful in this respect to the children under their charge, what a glorious era of the Church would be ushered in! "A great company of preachers" would stand up for Christ, and a mighty host arranged

under His banners, in each succeeding generation; there would be no lack of means, nor of men; the whole Church would be alive to the great and glorious work to which she is called; and the voice from her Divine Head be heard, "Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee."

For wise and gracious purposes, the great Head of the Church permits, at times, His people to come into positions of difficulty and trial. If He sees cause, will He not chasten and correct? And "is there not a cause?" Let Him determine how far our faith and sincerity need to be tried and strengthened. If they rise to the Divine will and our line of duty, the result need not be feared.

That the object and motives of this appeal are coincident with the will of Christ, we cannot doubt. Does not the exigency then demand the exercise of a higher faith and devotion in the hearts of all His people? Shall not this spirit mark henceforth the progress of our Foreign Missionary work—a work to which the confidence, prayers and self-denying labors of so many devoted servants of the Lord have been given? Behold, the fields are all white, ready for the harvest! Let our prayers ascend to Him who is the Lord of the harvest, that He will send forth laborers into His harvest—that His own petition, so lovingly taught us, may be speedily fulfilled, "Thy Kingdom come, Thy will be done in earth as it is in Heaven."



AN EARNEST CULTIVATION OF THE MISSIONARY SPIRIT.

ABOUT four years ago there fell asleep in Jesus the last of the fathers left from that band of earnest Clergy of the Church of England who had nurtured, worked and pleaded for the Church Missionary Society, the British and Foreign Bible Society, and the London Society for Promoting Christianity among the Jews. We refer to the Rev. William Marsh, D.D., whose name is as ointment poured forth, and who has often been called, by leading men of his own and other denominations, "the St. John of the Church of our day." His Life,* by his gifted daughter, shows, too, that he was not only one of the most loving and loveable of men who have ever adorned the Christian Church, but that he was also one of the most indefatigable of workers in the cause and kingdom of his divine Master. Not only was his ministry as life from the dead in his own more

* The Life of the Rev. William Marsh, D.D. By his Daughter; the author of the "Memorials of Captain Hedley Vicars." New York: Robert Carter & Brothers. 1867.

immediate parishes, but from those parishes there went forth many Missionaries, to be centres of light and life in other lands. Not only did he surpass most of his brethren in his systematic and enthusiastic cultivation of the missionary spirit among his own parishioners, but when his laborious ministry told upon his health, and rendered occasional recreations necessary, he sought them—such was the nerve of his mental and physical constitution, and such the delight of any hope of usefulness in Christ's service—by going on deputation to promote the cause of the great evangelistic societies named above. His relaxation was, in fact, but a change of labor, and in company with Charles Simeon, Legh Richmond, Josiah Pratt, Edward Bickersteth and others like-minded, he visited all parts of England in untiring efforts on behalf of the missionary enterprise. He paid all his traveling and other expenses on these tours, nor would he receive a penny from the funds of the societies in whose behalf he pleaded.

He was a frequent and ever-welcome speaker at the anniversary meetings of the societies in London, and contributed his full share of their interest and vivacity.

With the exception of Pastor Harms, of Germany, we have never heard or read of a parish Clergyman who labored so systematically and enthusiastically for the spread of the Redeemer's kingdom throughout the world.

HOW THE MISSIONARY SPIRIT WAS CULTIVATED IN HIS OWN PARISH.

Note the manner in which a love for the cause was cultivated in his own parish. Parish associations for both young and old were formed in connection with the Bible, Church Missionary and Jews Societies, the three grand causes which he loved to forward, and stated meetings of these associations were regularly held. He also supported the Societies for Irish Church Missions, the Prayer Book and Homily Society, the Religious Tract Society, and others.

The parish anniversaries of his favorite societies were made great occasions at the vicarage, where the deputations were always welcomed with more than friendly hospitality. Besides the honored brethren already mentioned, Hugh McNeill, Haldane Stewart, Basil Wood, Archdeacon Hodson, Baptist Noel, with others whose names are still revered in the Church of God, were amongst the loved and honored guests.

At the anniversary of each society, *three sermons were preached in behalf of the cause on the Sunday, and collections made after each.* On Monday evening a meeting was held in a large room in the town, for the schools and for those who were prevented by business or work from attending in the day-time. When Dr. Marsh appeared on the platform on these occasions he was received with

demonstrations of delight, especially on the part of the young. The morning song of joy and praise which his spirit sang throughout life was in tune with the spirits of the young, and indeed he seemed to be the life and soul of the whole anniversary festival. His remarkable gift in speaking was perhaps more evident on the platform than in the pulpit, where his manner was more chastened, and where he would not allow so free a scope for his varied powers.

Many of the Clergy and Laity who were interested in these societies came in from the surrounding country to attend the afternoon meeting on Tuesday, and to remain for the concluding service and sermon in the church in the evening, after which the last collection was made; and when the sum-total which had been given throughout the three days was named in the vestry, Dr. Marsh and those assembled with him there sang with one heart and voice,

"Praise God, from whom all blessings flow."

But it was not only in public that Dr. Marsh testified his interest and delight in the great objects of these societies. The days on which the anniversary meetings were held were in a manner consecrated to the occasion. The choice of chapters in the Bible at family worship, his prayers, his conversation, enriched with anecdote, all bore upon the subject. His children learned to look forward with delight to these seasons as to a festival.

As the natural result of such a spirit and such efforts on the part of the pastor, the contributions of the parish were large in *men* as well as in *means*. Miss Marsh says that no less than "twenty-two Missionaries and Clergymen" went from St. Peter's Church, Colchester, during the fifteen years that her father was the vicar of that church. And so it ever is. When the *pastor* is imbued with the missionary spirit, the *people* are also; when *he* is indifferent, *they* are the same.



BISHOP PAYNE'S RECORD.

BISHOP PAYNE writes that he had been called to visit a native chief who was ill, and that he found that he had renounced all belief in charms and demons, and every thing else except God, and the Bishop says that there are, no doubt, many such cases among the people, illustrating the quiet but sure influence of the Gospel. Dr. Pinney, formerly Governor of Liberia, had visited our Mission, and, in behalf of an education society with which he was connected, had assumed the support of a grandson of a former king of Bassa, and of a vernacular school,

or its teacher, at Half Grahway. The receipt of valuable boxes of clothing from ladies in Philadelphia is gratefully acknowledged. The kindness and generosity of two sea captains are spoken of, and another illustration is added to the many already given of the fearful influence of witchcraft among the heathen natives.

MISS MUIR'S LETTER.

MISS MARION MUIR, one of the teachers in our Mission school at Athens acknowledges the receipt of a sum of money for the Cretan refugees, sent through us by friends in this country, and she states that the destitution among the refugees continues to be very great. Mention is made of an affecting leave-taking on the part of some young women who were about to return to Crete, and of the fact that "it is not an unusual thing to see a Cretan priest seated amongst the children in the school, listening to the explanation of the Scriptures."

THE REV. MR. THOMSON'S LETTER.

THE Rev. Elliott H. Thomson, of Shanghai, states that science and commerce are making much more rapid advances in China than the religion of the Gospel and he gives some reasons why this is the case. Incidents of a visit to Ning-po are narrated, and attention is called to the great benefit the Boarding-schools and the Hospital have been at that city. Mr. Thomson says China, with its vast multitudes, is on our hands and cannot be shaken off, and that the Churches at home should wake up to a sense of their duty.

HOPE DEFERRED.

THE Rev. Mr. Nelson reports the baptism of a Chinese widow and two of her children under interesting circumstances, and says that "There are encouragements in China in fair proportion to all the labor expended. In the field itself we see hopeful signs and fair prospects enough, if we could only take advantage of them. But when we look at the small number of the laborers, and see that when God opens the way and inclines men to come, the Church withholds the means, the effect is somewhat like that of 'hope deferred.'"

COMMUNICATION.

"HOW SHALL THEY BELIEVE?"

THIS question is asked by the Apostle to the Gentiles in reference to those who are without the Gospel. It is no ordinary question, put simply to gain information. It is the pungent pressing home upon the heart and conscience of believers their responsibility in reference to those who are yet without the light of the truth. This appeal is made with the powerful logic and unanswerable argument so peculiar to the style of this great Apostle. He speaks of the freeness and fullness of the Gospel of Christ as opposed to the narrow views of Judaism. He declares that faith in Christ is the sole ground of acceptance with God, and that whosoever believeth on Him shall not be ashamed. He shows that the Gospel is world-wide in its efficacy and adaptation, as it is Divine in its origin; that "there is no difference between the Jew and the Greek; but that the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved." Then comes the question of responsibility, "How then shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?"

Was this written for the Roman Christians merely, or for all Christians, in all times and places? Plainly the latter—at least, until there is no more need for missionary work, no more need to send the Gospel to those who are without it. But this time has not yet come. It is yet the sowing time. The great harvest will be by and by. This is the time of work—patient, prayerful, earnest work—for Christ, and the spread of His truth. Millions are without the Gospel to-day in China, in Africa and in other parts of the world. They are in deep darkness and degradation.

Where the light of the Gospel shines, there this darkness is dispelled. The cruel customs which prevailed under the power of superstition disappear, and the people become changed, civilized, Christianized and happy. This change is produced by the power of the Gospel of Christ, and this power is brought to bear upon them through the Missionary of the Cross. The days of miracles are passed. God works by means and instrumentalities. His great instrumentality for converting the heathen is His own Word, spoken by the Missionary, and disseminated through his labor and influence. The Missionary goes to the heathen, takes up his residence among them, sees their ignorance, and witnesses, all around him, their heathen rites and revolting customs. He begins his work amidst great discouragement, perhaps. At length he gains an influence over one man, who becomes thoroughly enlightened and converted, and influences others. He commences a school. At first it is small, but it grows. Here

he has an advantage over young minds; they grow up under his instruction; many of them become Christians, some teachers and Missionaries, and in the course of time the character of the entire community becomes changed from a state of barbarism to one of Christian civilization. This is the history of all Missions. In this way thousands have been reclaimed from the power of Satan, and whole towns and communities, and in some instances provinces, have been Christianized. The great question, How shall they be saved? is then a very simple one. They are to have the Gospel taken to them as it was brought to us. Who is to carry it to them but those who have it? There are those who are ready to go with this message of salvation to the heathen; there are those who have gone and are engaged in their work. We can answer this question by sustaining them in their work, and by adding to their number. If the way is open to send Missionaries to the heathen, and we send them not, are we not responsible for those who perish on account of the want of this instruction? "How shall they believe on Him of whom they have not heard, and how shall they hear without a preacher?"

How have we believed? "Faith cometh by hearing, and hearing by the Word of God." It was through the power of the truth—the truth of the Gospel—the truth of God's Word, brought to us through God's instrumentalities. Suppose we had never heard the Gospel, had never received the Word of God, should we now have faith? And without faith we must have been without salvation; for there is no other name given under heaven amongst men whereby we must be saved, but the name of Jesus Christ. How did all Christians believe? How came those converted heathen in India, Africa and the islands of the sea, to believe in Christ and rejoice in His salvation? Precisely in the same way. Their faith came by hearing, and their hearing by the Word of God. It was His Word, quick and powerful, that was preached to them by the Missionary of the Cross, and found an entrance into their hearts, and, entering it, gave light.

The great question, then, which the Apostle puts to the Church of God, we repeat, is a very simple one. "How shall they believe?" By hearing the Word of God, sent to them by our agents and representatives.

Do we believe with the Apostle, that the Cross of Christ is the power of God unto salvation to every one that believeth? Have we experienced the power of this Cross unto our own salvation? Are we rejoicing in this glorious redemption from sin and death through the amazing love of Christ? And can we rest contented in the possession of these blessings when we know that millions are yet without them? How shall they share in the same salvation unless we give them the privileges that have been given to us? How shall they believe on Him of whom they have not heard?

How many more might have heard the Gospel, and been now rejoicing in it, had we done our whole duty! How many have perished through our neglect!

MISSIONARY CORRESPONDENCE.

AFRICA.

BISHOP PAYNE'S MONTHLY RECORD.

CAVALLA, *Sunday, October 11th, 1868.*

VISIT TO A CHIEF.

LAST Tuesday I was called to see the chief of one of the new towns built on the Cavalla. He was said to be very ill and most anxious to see me. I found him sick, but better than he had been. His account of his sickness and exercises of mind was remarkable. He supposed for some time that he must die; in expectation of this he offered up earnest prayer to God; he professed solemnly that he had no faith in greengreases, devils, or anything else except God, to raise him, and that, living or dying, he would trust in Him alone. He said he often thought of me, and desired to see me. When a little recovered, he was brought to the village of his relatives on the seashore. He seems, as he always has done, to be a man of remarkable sincerity of character, and to have a firm belief in God and some trust in Jesus. I gave him some medicine, which has done him much good—indeed, he is quite convalescent.

Of such cases there are, no doubt, many amongst the people, illustrating the quiet but sure influence of the Gospel.

VISIT FROM DR. PINNEY.

On Wednesday we received information of the arrival of the bark "Thomas Pope," Capt. Alexander; always welcome at Cape Palmas as at other ports of Liberia. Among the passengers by the "Pope" is Rev. J. Pinney, D. D., once Governor of Liberia, and for some time Secretary of the New York Colonization Society. He seems to visit the country partly to promote education, and partly to satisfy himself by personal observation how far the present condition of the Colonies encourages emigration from the United States at this time.

Dr. Pinney, in behalf of an education society with which he is connected, assumed the support of Peter Harris, grandson of a former king at Bassa; and also of a vernacular school, or its teacher, at Half Grahway.

REMEMBRANCES FROM FRIENDS AT HOME.

The "Thomas Pope" brought, as usual, substantial tokens of remembrances from the friends of our Mission; amongst these are valuable boxes of clothing from ladies of Holy Trinity, and Miss W——, of Philadelphia. May God multiply such gifts, which are "abundant by many thanksgivings unto God; while by the experiences of this ministration we glorify God for the professed subjection" of such as thus remember us, "to the Gospel of Christ!"

To-day we have had the four usual services ; the heathen congregation was very good.

CAVALLA, *Sunday, October 18th (19th after Trinity)*.—Last Monday we had a visit from Rev. Dr. Pinney ; he came down in a boat from Cape Palmas, and returned the same day ; not, however, before visiting our schools and leaving a word of counsel and exhortation, and taking a bird's-eye view of Cavalla.

Miss Scott, who has been for some time feeling a need of change (to save, as she says, a visit to the U. States), has availed herself of the presence of Capt. Alexander and his good ship to make a visit to Monrovia. She expects to return in the outward-bound mail of November.

RETURN OF MRS. WARE.

On Sunday last Mrs. Ware returned in the steamer from the Gold Coast. In the German Mission she was most kindly received. From the Commanders of the "Calabar" and the "Biafra" (Croft and Corbett) she received every attention. The former generously bore the whole expense of her husband's burial at Cape Coast ; and the latter, having gotten up a purse on board his ship, undertook to bring out a tomb-stone, and have it placed at the grave of the deceased. Such kind consideration has our heart's gratitude. Mrs. Ware's health is much improved.

Yesterday, in going my rounds through town, I called to see K——, who, some days ago, came to say that he wished to be numbered among the people of God. His father, a deyo (demon-man), died a leper. He, though long endeavoring to protect himself with his father's weapons (greegrees), is threatened with the same disease. He says he has discovered by experience that greegrees are nothing, and that God is all.

SUPERSTITIOUS PRACTICES.

CAVALLA, *Sunday, October 25th (20th after Trinity)*.—The past week has been one of great excitement. The perfect lull of "war news" has left the people leisure to return to their old superstitious practices. With the will always comes the way, for mischief as for good. One of the new towns built on the Cavalla River has proved very unhealthy ; some *ten* men have died in it. It is not strange, for the site is new and the environs very malarious ; but, in the native creed, this has had nothing to do with it ; witchcraft has been the cause, and a man has been found who is accused of being the *wizard*. Arrested by his town's-people under the influence of fear, he confessed his guilt ; but as soon as released he denied it. This induced the people of the large town (Bwede) to arrest him again ; he was subjected to the ordeal by *gedu* (sassy wood), and much affected by it ; this was partial proof of guilt, and it was decided to administer it again. At this stage I called upon the leading *sedibo* (free citizens) to "beg him off ;" but they refused to grant my request, alleging that the unfortunate man had confessed his guilt ! Next day, on being taken to the place of trial, he sent for the *wedio* (wizard) from the interior to come to

his rescue. The old man succeeded in getting him off, on the promise that if he did not say something or do something to please the people within four days, he should be given up again for trial.

To-day we have had our usual services, but the day has been so rainy that but few heathen were at church; it was sad, however, to see many men returning from the forest, with loads of thatch on their heads for covering houses, through torrents of rain.

Sunday, November 1st (21st after Trinity).—In my visits among the people the past week, I have found little advance. A ready assent to the truth, with as ready a disposition to neglect its claims, prevails. There is *death* until the Spirit comes. The poor man accused of *witchcraft* has escaped through the ordeal a second time; but he was so much affected by the red-wood draught, that he is not allowed to triumph.

GREECE.

LETTER FROM MISS MARION MUIR.

ATHENS, GREECE, *October 29, 1868.*

Yours of the twenty-sixth of September came duly to hand, enclosing bill of exchange for the sum of £29 12s. 7d. in aid of the Cretan refugees. I must say it fell like a sunbeam on our path, our little of money and clothing being almost exhausted.

Every day we have cases of extreme want; even at the moment your letter enclosing the donation from the good Christian people was handed to me, a poor woman was entreating for bread for her hungry children. You will be glad to hear that the Mission school is in a very flourishing state; five hundred and sixty children and a steady daily attendance; over three hundred are able to read the Scriptures.

This year, on account of the increase in the Athenian department, we have been obliged to move fifty-two of the young Cretan women into a large room in the house for their Scripture reading and sewing.

Within the last week numbers of interesting young Cretan women, who learned their letters with us, have returned to Crete. It was very affecting when they came to take leave of us; they hung upon our necks and wept, saying, "We shall never forget what you have done for us; in the school our eyes were opened, all we know we learned there; every day we shall read our Bibles and try to remember what we have been taught."

It is not an unusual thing to see a Cretan priest seated amongst the children in the school, listening to the explanation of the Scriptures. One priest is studying English with me; another, of a higher order, longs for the return of Dr. Hill, in order to begin English lessons with him.

CHINA.**A LETTER FROM THE REV. ELLIOT H. THOMSON.**SHANGHAI, *August, 1868.*

I HAVE at last made a visit to Ning-po.

Although I have been living within about twelve hours' run of Ning-po for the last eight years and more, the opportunity to take a run down there never seemed to occur till this season.

It was a pleasant day in the latter part of May that we started. The Kiang-se, one of the Shanghai Steam Navigation Company's steamers, lay just in front of our house. At about four P. M. we went on board, and early next morning found ourselves at Ning-po. Thus, without any of the trouble of boats and boatmen, which one usually has in this part of China, we found ourselves, as it were, taken up gently at Shanghai and put down as gently at Ning-po. In view of the opening up of the rivers by steamers, and all that foreigners are doing, one may say the Western world is truly offering wonderful gifts to old China. Here, the West says, are all the truths we have treasured up and tried for ages. Here are all the marvels of science. Come and use them! I will show you, I will help you. China is slow, she is suspicious, she is timid.

However, we must not fret. The day is coming. Science is fast doing her part, joined with commerce, for whom she labors.

SCIENCE AND COMMERCE ADVANCE MORE RAPIDLY THAN RELIGION.

But why is it that religion cannot also thus rapidly advance? Many reasons can be given. Only to name a few: Religion is spiritual. Science is of the world—has to do with the world. Money, influence, power are her rewards. Again, among those zealous for the physical prosperity of China, but few are zealous for her religious advancement. Suppose we should see the Christian (as they are called) official and merchant truly advancing and studying to advance the religion of their own lands, surely it would not be in vain—far from it; it would tend to advance every other noble interest. In China to-day the only officials that do seem to countenance the advancement of the faith which they profess are the Romanists.

Why is this so? Is not the Protestant faith as worthy of advocacy as the Roman? We do not advocate the use of force, or anything of the kind; but that Protestant officials should show to the native officials that they believe in the religion by which they are called, and that they think the Chinese, as a people, would do well to adopt Christianity.

Would there not be more of this if the people and Churches at home were to make their representatives feel that this was expected of them?

VIEWS ON NEARING NING-PO.

But I must return to our steamer and our passage to Ning-po. From Shanghai we have to go down the Yang-tze and out to sea, then up the river Yung, on which Ning-po is situated. It was just sunrise as we passed up the river;

the scenery was lovely. On either side were the blue mountains, sweeping off to the west as far as the eye could reach. Back of us was the bright face of the sun just peeping over the tops of the mountain islands, which we had left far behind us. We were winding our way rapidly through a rich valley, all studded with towns and villages. All along the river's banks were tall, pointed, roofed buildings, thatched with straw. These, we were told, are ice-houses. These ice-houses are owned by the fishing companies, who use the ice to send their fish fresh to other marts. We were told these fishing guilds or companies were often very wealthy.

The foreign settlement at Ning-po is small. There are none of those fine buildings that so surprise the new-comer at Shanghai. It is, however, a quiet and pleasant place.

HOSPITABLE RECEPTION.

We were met by Dr. McCartee, who had very kindly brought a nice boat for us and took us to his house, where we were most hospitably received by Mrs. McCartee. Dr. McCartee is one of the oldest Missionaries in Ning-po, and there are not many older in China—I mean longer in the field. He is a person of great energy and great versatility of talents. He is only a layman, but there are few men more efficient than he as a speaker, teacher and writer. He has done a great work by his medical practice among the Chinese, in removing their prejudices and opening the way for religious teaching.

For a truly earnest, medical man, there is a great field for doing good in China. There can be no doubt, to one who has once seen the practical workings of a hospital or dispensary, that it is one of the greatest means in removing prejudices and preparing the hearts of the people for a willing hearing of the Word. The foreign force of his Mission at Ning-po is small—two other gentlemen, one of whom is a new arrival and not yet able to speak the language.

THE STATION A FLOURISHING ONE.

The station is, however, a very flourishing one. In and about Ning-po they have a goodly number of churches and preaching-places. One of the great features of the work is the number of efficient native preachers which they have. These have been obtained through their boarding-school. They have had from their school *only* some thirteen preachers and catechists; some of them very superior men. The school has now been removed to Han-kow, the capital of the province.

Mrs. McCartee has a girls' school under her charge, which seems to be in a prosperous condition. It is made, I believe, a training-school for the daughters of Christian parentage; it is also a source whence Christian wives can be had for their teachers and preachers, who otherwise would have to seek wives among the heathen. They have not taught English in their schools at Ning-po at all, so far as I could learn. Bishop Boone decided against English, after his experience. The Romanists teach Latin, it is said, and in that way open the way to

Western knowledge. I hope that at every central station, of which we hope to have many in China, there will be established these training-schools for boys and girls. From these we can draw men trained for the work, and Christian women to be the mothers of Christian households.

THE CHURCHES AT HOME SHOULD WAKE UP.

The Churches at home have got to wake up; China is on their hands; she cannot be shaken off; she cries, though unwillingly it may be, at their doors; she must be heard.

The only question is how best to do the work. Let every Christian ask himself, herself, What can I do for those vast multitudes? Can I go? Can I send? Can I help? There is no one who cannot do one of these. The preacher, the teacher, the writer, the medical man, the general worker, all are wanted. This need I hope I may be able to speak of again in my next letter on our trip to Ning-po. May the Lord open the hearts of His people toward China.

LETTER FROM THE REV. ROBERT NELSON.

SHANGHAI, CHINA, *September 16th, 1868.*

At the present time Missions are established in China not only at the five old treaty ports, but also at many other points, and with judicious conduct and tact it is practicable to go about very generally without danger of molestation, though there are now and then exceptions to this.

It is quite a different thing though to say, as many do say, that China is everywhere open to the Gospel, and the Missionaries may reside where they please. Mr. Schereschewsky was, as you may have heard, very summarily dismissed from Kai-fung-foo, where he was visiting the remnants of the Jews who had resided there for ages. Some prominent literary men stirred up the people to drive him out, and he was forced to leave. And just a few weeks ago, a party of English Missionaries, who had settled themselves in Chang-chow (only fifteen miles from one of the treaty ports), with ladies and children, were set upon and their house set on fire, so that some of them very narrowly escaped with their lives.

HOPE DEFERRED.

However, there is much more open than we can occupy, and it is a sad thing to hear that Missionaries are offering themselves to come out, and they cannot be sent. There are encouragements here in fair proportion to all the labor expended. In the field itself we see hopeful signs and bright prospects enough if we could only take advantage of them. But when we look at the insufficiency of the means and the small number of the laborers, and see that, when God opens the way and inclines men to come, the Church withholds the means, the effect is rather like that of "hope deferred."

BAPTISM OF A CHINESE WIDOW AND TWO CHILDREN.

A few weeks since I baptized a Chinese widow and two of her children. This woman had been for some time instructed by a Chinaman whom I baptized many years ago, and had, in the midst of no little opposition on the part of her connections, professed her faith in the Christian doctrine and her wish to be baptized. I send you herewith a more detailed account of her, which Mrs. Nelson has written for me, as she has seen very much more of the woman than I have :—

MRS. NELSON'S ACCOUNT OF THIS WIDOW.

In the summer of 1867 this poor Chinese widow, with four children, was brought to my notice, and being in great need, was for very charity's sake employed as a "sewing woman." She seemed a faithful person and deserving. After about two months she expressed a desire for baptism, and when asked why, said she had sought peace and rest, ever since her husband died, through all the worship of her own people, and was only more miserable.

But, she said, a few months since, the tailor above mentioned by Mr. Nelson, who had taught her the use of the needle as *we* work, also taught her of Jesus, and she had found "peace." When told she might be none the less poor here if she was a Christian, she replied, but "I will be happy when I am dead; I will be with Jesus then." Still as her support must come from *us*, and as so many feel it will be a means of support to come and be baptized, we did not encourage her early baptism.

Months passed by, and at her work in her own house, or together very often with this tailor, Jesus was the theme; and often I hid myself when they could not know I was near, it was God the Father—His love—the Son—His saving us, they talked of, until I felt it was good to come to China even for this. After Christmas the woman became almost hopelessly ill, and when I went to her abode of poverty, saw her ill upon the only bed (if it could be so called) in the house, and three children to sleep upon the bare table or floor, and saw her faith, I felt she must be led by the Spirit. She expressed no fear; said she felt Jesus was as near as if she had been baptized. When she recovered she told me of her eldest son, bound out to some trade, coming and begging her to return to the worship of her people; that this Jesus "could do her no good." She said, "No; if you all will not go with me to heaven, I will go alone."

She recovered; the boy went to his work; the Chinese New Year came, but she let it pass *without performing any worship to idols or ancestors*. The time for very special worship for the dead came; she resisted her children, her friends, and soon after became ill again. This was laid to the "Jesus religion." Her son came again; he asked, "Do you believe this Jesus?" She told him she believed. He said no more, but went back to his work.

Weeks passed; the boy was taken ill; and one lovely Sabbath, as we left our chapel door, I met her carrying him home on a wheel-barrow. She begged me to see him. It was the first and only time he saw a Missionary. I asked an

American physician to prescribe for him. The next morning the mother came in trouble. The elder girl (of sixteen) said the medicine could not be taken; a Chinese doctor must come. Of course, one was called. She did not ask us to visit the boy; we knew the great horror the children had of the new religion. In ten days the child died.

The mother came, overwhelmed with grief. She had not come, as her boy had entreated for the last twenty-four hours of his life, to ask us, "might he not be baptized?" At nightfall of the night he died, he called the mother and said, "I am going; forgive me all I have done wrong." Called his sister and a little brother of five; did the same. Asked his mother not to cry for him; he was willing to die; and then said, "*Go for Mr. Nelson, and ask him to come and baptize me. I believe in Jesus, and want to have the cross put upon me. I want to be baptized.*" She told him it was dark; she would go or send at daylight. "*I will be gone then. Must I die and no baptism? Jesus, save me!*" and again he would plead. And so through the night this dear child prayed, and at last he said, "*I will soon be gone—Jesus, save me! I believe Jesus!*"—and so he died.

The poor mother's agony was great, and she begged me to go home with her, and when we reached the house, the sight that met my eyes was most touching. The sister had her little table by his miserable bed, with offerings for the dead, and upon the floor the ashes from the "silver paper" she had burned, "*to be used by him in the other world.*" She very quickly began to sweep it away. I stopped her; told her she believed in it, and to let it alone; not to hide it only to please me. She said, with much grief, "I knew nothing else to do; I made the paper; it was my means of getting him rice, and it was all I could do to burn this for my brother."

The smaller boy, with his badge of mourning—a coarse, white cloth, tied around the head—was there; his little hands put up (told so to do by the sister), ready to worship. He told me he heard his brother talk all night about baptism, and he believed in Jesus, and wanted to be baptized. The other brother was absent. Mr. Nelson buried the child, and after a few weeks of careful instruction, baptized the woman and her two little boys, the elder of which is now in the school, under Miss Fay's charge.

The child who died, on going home the second time of his mother's illness, was seen carrying home his little parcel of clothing; and when asked why he did it, replied, "To pawn for food or medicine, if she needs it." The daughter is betrothed to a heathen; but may we not hope that she may yet be led by the Spirit to seek Him who seemed so clearly to be received by that little ignorant brother as the Jesus who alone could save?

GENERAL MISSIONARY INTELLIGENCE.

UNITED STATES.

PRESBYTERIAN BOARD OF MISSIONS.—The *Foreign Missionary* for January contains an annual survey of the Foreign Missions of the Presbyterian Church (Old School), and it appears that there are eighty-three Missionaries, four physicians, fifteen unmarried females, and several male assistants, besides the wives of the Missionaries on the field or in connection with it. There are some forty-five churches, with a membership in them ranging from six to over a hundred. The treasurer of the Board reports “the alarming deficiency of eighty-eight thousand dollars.”

MEXICO.

LET US NOT FORGET MEXICO.—The *Christian World* of this city says:—Our co-worker and friend, the friend of Mexico and of Spain, who has been, by pen and voice, long persistently pleading and toiling for both (the Rev. Henry C. Riley), has been prostrated by sickness for some weeks. But before these lines reach our readers, or very soon thereafter, we expect he will have started on his mission of blessing. We implore for him a fervent remembrance in the intercessions of all the friends of Christ and Christlike work. In Mexico, Mr. Riley expects to continue his most useful labors, through the press, for Spain and for all of Spanish America. While we remember other fields, let us not forget Mexico!

SOUTH AMERICA.

MISSION CHAPEL DESTROYED.—The South American *Missionary Magazine* remarks that the portion of their mission field marked Peru may well attract attention. Mr. Sloan, shortly before the earthquake, had written an account of the progress that had been made at Tacna and Arica; in the one of which places they had got a chapel holding eighty persons; in the other, forty. “It is the day of small things,” he said; “but if the dew of heaven descend upon the seed sown, it may ultimately be like a field which the Lord hath blessed.” Almost immediately after came the change. “Now,” says the Magazine, “everything is gone—our chapel books and robes, all swept into the sea.” Mr. Sloan, in his own hired house at Tacna, had received gladly all that came in unto him; yet as he was writing his last letter, shocks of earthquake were repeated and violent, and he and his family had been seven nights lying on the floor without undressing. Mr. Sloan remarks on the terrible moral impression of an earthquake—how it makes the heart grow sick of the vanities of time, shows man his nothingness, and solemnizes the mind under the sense of the presence of God.

TURKEY.

EXTENSIVE LABORS AMONG THE ARMENIANS.—Twenty years ago the American Board of Missions had 18 Missionaries among the Armenians; now there

are 44. Then there were 6 little churches, with 160 members; now there are 63, of which 36 have their own native pastors, and 31 are self-supporting and independent. These churches report a membership of 2,766; average congregations on the Sabbath of about 10,000 persons, and Sabbath-schools with more than 8,000 pupils. There are 22 stations occupied by Missionaries, and 144 out-stations in charge of native evangelists, scattered all the way, at central points, from the Danube to the Tigris. Four theological seminaries and five female seminaries have taken the place of the institutions at Bebeck and Pera. This, however, by no means represents the impulse given to education and social progress. The Armenian schools, established in imitation or in rivalry, are yet more numerous; the press is daily becoming more effective in diffusing intelligence; 300,000 copies of the Scriptures have been put into circulation, with a great number of other religious publications, and are doing the work of enlightenment.

SYRIA.

A CHURCH AT NAZARETH.—The *Church Missionary Intelligencer* states that the Protestant communities at Nazareth and the villages of Galilee amount at the present time to over 500 souls. The plan of building a church at Nazareth has been formed since the year 1863, and after considerable delay, an imperial firman was obtained. The site for the church has since been bought, and surrounded by a wall. This site adjoins the mission house, which is the property of the Church Missionary Society; and being situated at the slope of the western hill, in the south-west quarter of the town, the church will form a conspicuous and highly ornamental feature, and be very easily accessible. An appeal is made for funds.

WEST AFRICA.

NATIVE CLERGY.—In Sierra Leone, West Africa, in the work of the English Church Missionary Society, the native ministry form more than three-fourths of the missionary staff; in the Yoruba Mission, more than one-third. In the Niger Mission, employing sixteen laborers, not a single European is found.

INDIA.

A NATIVE EPISCOPATE.—The Committee of the Church Missionary Society, speaking of its Mission in Tinnevely, says: "The employment of native agency has always been characteristic of this Mission, and the means are complete of supplying well-trained teachers from the educational establishment in Palamcotta. The full organization of the native church still remains to be accomplished before the withdrawal of European Missionaries can be safely effected. The Committee regret that their Mission in Tinnevely has not at least a native suffragan Bishop to complete these arrangements; but they trust that things are progressing in the right direction."

TRANSLATION OF BUTLER'S "ANALOGY."—Butler's "Analogy," translated into Malaylim by the Rev. G. Matthan, is now being read by some Hindoos who are well instructed in the Shastras.

CHINA.

NATIVE ORDINATION.—The Bishop of Victoria has ordained as a native Missionary the Rev. Wong-kiu-taik. He had been a professed Christian for more than eleven years, and during the greater part of that time had been in country stations or in the city of Fuh-chau, laboring as a catechist, reading the Scriptures, conversing with and preaching to his heathen countrymen. He was at one time a painter on glass, and, though not a B.A. graduate in Chinese classics, is a well-informed and educated man.

JAPAN.

PAMPHLETS AGAINST CHRISTIANITY.—Rev. Mr. Thomson writes, October 26th: "If we may judge from the pamphlets which have been published against Christianity during the last year, there is more of a spirit of inquiry abroad now than at any former period." The work of translating the Scriptures is progressing, and soon, it is hoped, a large part of the New Testament will be ready for the press. Two persons have been baptized in public at Yokohama.

AUSTRALIA.

ILL TREATMENT OF SOUTH SEA ISLANDERS.—The *Australian Churchman* says: "It has been estimated that there are at present about 15,000 South Sea Islanders in Queensland. We are not aware that any return has been published by the local government, though the recent act requires that all who employ these islanders should register them. An inquiry into the manner in which they have been induced to leave the islands, and the various places from which they have been brought, would elicit facts that are not creditable to our national honor. The employment of men who have no religious instructors among them, who are untaught savages, cannot be satisfactory. The captains who have brought these men have been desirous only to make up a certain number, without reference either to their character or adaptability for employment. We call the attention of the Christian Church to these irregular and unjust proceedings." The hindrances to the work of the Melanesian Mission of Bishop Patteson which have recently reappeared, are ascribed to the feeling of revenge against all whites excited by this kidnapping traffic. The Aborigines' Protection Society of London has memorialized the Home Government on the subject.

MISCELLANEOUS.

NATIONAL GIFTS TO THE CHURCH OF CHRIST.

CHRIST claims the service of all nations; He claims all the varieties of their character, their strength, their resources, all the varieties of their national life. What a vast amount of beauty do those varieties involve! We recognize that

beauty in our international exhibitions of industry. We see it in our great shows of fruits and flowers. What a charm it adds to these gatherings to see the varied products of many lands! They differ in form, in size, in color. But the oranges of Malta lose nothing by the grapes of sunny France; the roses of England appear in place by the gorgeous rhododendrons of India; and the blue forget-me-nots and gentians of the Alps hold their ground in the presence of the lilies and dahlias, and bright asters and orchids, of many lands.

“Fruit and flower and graceful palm,
Each give each a double charm,
Like pearls upon an Ethiop’s arm.”

So is it with the Church of Christ. To that Church each nation must bring its own contribution of beauty, strength and glory. The vivacity of the Frenchman, the restless enterprise of the American, the courage and perseverance of the Englishman, the reverence of the Russian, the impassive submissiveness of the Turk and the Hindoo, the filial obedience of China, the impassioned imagination of the negro races, shall each and all be offered as a sanctified gift in contribution to the perfect whole.—*Rev. Dr. Mullens.*

LOVE OF LIBERALITY.

WE have heard of covetous men who left certain churches because they were perpetually asked to give. They were ashamed to refuse, and it went against the grain of their nature to respond to so many calls. The *Presbyterian Recorder* gives an account of a Christian woman of quite another spirit:—

Said a pious lady to the pastor of a congregation into whose bounds she had lately moved: “I like your church because you give us so many opportunities for contributing our money to the cause of Christ.”

This was not spoken ironically, but sincerely and heartily. God’s people love to have the great objects of Christian benevolence presented. They love to give; and the pastor who is afraid to press the claims of the heathen, or of the home missionary, or of the candidate for the ministry upon His people, does not know how to be most popular with God’s dear children, much less how to profit them.—*The Sower.*

A PLEASING CONTRAST.

THE Rev. John Horden, who is laboring among the Indians in British America, mentions, in a recent letter, the great contrast between the past and present life of an Indian: “I must mention my journey to Matawakuinme. It was much blessed. My first Sunday was passed on the long portage, nearly five miles in length, with a Christian Indian family, in whom was exemplified in a remarkable degree the power of the Gospel. The first winter I was in the country, Uasenamekos and his wife had murdered their children, and one of them under circumstances of deep atrocity. I now found Moses one of the most

gentle of men, kind, affectionate ; and never have I met with any one, either here or in England, more desirous of attending to the wants of his missionary visitor. We passed the day as became those who are looking forward to a rest above. He was here the trusted agent of the Hudson's Bay Company, in charge of a store containing in abundance everything necessary for Indian trade, and he was faithful to his trust. At Matawakumme I was employed morning, noon and night, the people showed so much anxiety to learn the truths of Christianity. I was privileged to baptize thirty-five persons, and for the first time the sacrament of the Lord's Supper was administered at the post."

INDEBTEDNESS OF TRAVELERS TO MISSIONARIES.

TRAVELERS in all parts of the world are indebted to the Missionaries whom they meet for many comforts and attentions. Perhaps no class of men are more often called upon to use hospitality without grudging ; and shame be upon the guests who repay this kindness with slander and abuse. Such things have been ; and more of this treatment would have been met and exposed, but that the public standard for Missionary character is very high, and it would not do for them to "render railing for railing."

One man received hospitality, and when the wife, in her anxiety to promote the comfort of her guest, brought out her small store of sweetmeats and delicacies, reserved for sickness or other emergency, the return made was the malicious report that they were living in unheard-of luxury ! Another famous traveler stayed for weeks in a Missionary's house, and made no manner of return for the entertainment, though he was well able to do so, and knew the great need and poverty of the mission. A donation to the school would not have borne the form of remuneration, yet would have helped the Missionary. One man stayed at the house of a Missionary, with servants and dogs and horses, made no acknowledgment in any way, and being a physician, rendered a bill for medical services after a few moments' conversation with a member of the family !

Such facts only come incidentally to our knowledge. You will never hear the Missionary making complaint ; he knows what is expected of him. But we did not set out to defend Missionaries, least of all in these pages. They have no need ; their works speak for themselves. And aside from the churches they have founded, and the souls they have been the means of bringing out of bondage, one of the richest chapters of the world's history, in these days, will be the one which tells us of their contributions to science, to the world's progress, and to the sum of human knowledge. It will be a startling revelation to those who, in their wisdom, decry foreign missions as a waste of time, money and lives, who cannot see that any good is done, and whose estimate of the worth of a soul is not the same with that of our Master. Each day brings its own new light.—*Missionary Herald*.

BOOKS RECEIVED.

LETTERS FROM EDEN; OR, REMINISCENCES OF MISSIONARY LIFE IN THE EAST. By the Rev. C. H. Wheeler, Missionary in Eastern Turkey. Published by the American Tract Society, No. 28 Cornhill, Boston.

LIFE SCENES AMONG THE MOUNTAINS OF ARARAT. By Moses Payson Parmalee, Missionary of the American Board. Boston, Mass.: Sabbath School Society, No. 13 Cornhill.

These interesting books throw a great deal of light upon the manners and customs of the people of Eastern or Asiatic Turkey, the physical characteristics of the country, the habits of life, methods of travel, and the common, perhaps even trivial, incidents which fall to the daily lot of the Missionaries.

The former is devoted to the city of Harpoot and the surrounding region; and concerning this city being on the site of the garden of Eden, as the natives say it is, Mr. Wheeler remarks, "I don't think the *garden* was just here, but I am quite sure that the *country* of Eden was, which as you know was larger than the garden, for it is said, 'The Lord God planted a garden, eastward *in Eden*;' and there He put the man whom He had formed.' The country of Eden we may suppose to have included all the region which is drained by the Euphrates and the Tigris, and their numerous branches. Harpoot, then, is in Eden: whether it is in the garden or not, matters little. If not in the garden, it is perhaps the place to which Adam and Eve fled when driven from their beautiful home."

The latter book is devoted to the City of Erzroom and neighborhood. This city is situated high up among the mountains of Armenia or Ararat, about six thousand feet above the level of the sea—the height of Mount Washington in New Hampshire.

Mr. Wheeler says the climate of Erzroom is the healthiest in the world. He thinks the Ark may have rested near this city. "It may be, too, that the Ark rested near here. Ararat raises its head 17,000 feet high, one hundred and fifty miles east of Erzroom, on the Persian border. But the Scripture says the Ark rested on the '*mountains* of Ararat' or Armenia, which were as likely to be those surrounding Erzroom as any others."

While these books will be more especially welcomed by the supporters of the Missions in Eastern Turkey, they will be found to contain valuable information for all, set forth in a familiar and popular style. Not the least part of their value consists in the additional light they throw upon many of the customs alluded to in the Bible. For sale by Broughton & Wyman, 13 Bible House, New York.

A MANUAL OF MYTHOLOGY. By the Rev. George W. Cox, M.A. First American, from the second London edition. New York: Leypoldt & Holt. 1868.

Mr. Cox has availed himself fully of all the new light which the researches of comparative mythologists have shed on the sacred traditions of Greece and Rome, and has undertaken to tell what can be told, in two hundred pages, on the most important and most attractive of these myths.

RATES OF POSTAGE TO OUR MISSION FIELDS.

AFRICA.

VIA ENGLAND. (From thence, 10th and 24th of each month.)			
Letters, each	half ounce	or fraction	\$ cts.
thereof, - - - - -	- - - - -	- - - - -	22
Newspapers, each, - - - - -	- - - - -	- - - - -	4
Book Packets, under four ounces, - - - - -	- - - - -	- - - - -	12

VIA SAILING VESSEL.
Letters each in ten cent stamped envelope, as required by postal laws, enclosed to Sec'y and Gen'l Agent, 19 Bible House.
Newspapers and Books free through Mission Rooms.

CHINA.

VIA SOUTHAMPTON. (From thence, 4th and 20th of each month.)			
Letters, each	half ounce	or fraction	\$ cts.
thereof, - - - - -	- - - - -	- - - - -	34
Papers, each, - - - - -	- - - - -	- - - - -	6
Book Packets, each four ounces, - - - - -	- - - - -	- - - - -	14

VIA CALIFORNIA. (About once a month.)			
Letters, each	half ounce	or fraction	\$ cts.
thereof, - - - - -	- - - - -	- - - - -	10
Papers, each, - - - - -	- - - - -	- - - - -	2
Book Packets, each four ounces, - - - - -	- - - - -	- - - - -	4

VIA MARSEILLES.

(From thence, 10th and 20th of each month.)
Letters, each quarter ounce or fraction thereof, - - - - - | 30 | cts.

GREECE.

				cts.
Letters via North German Union direct, - - - - -	- - - - -	- - - - -	- - - - -	19
Letters via North German Union (closed via England), - - - - -	- - - - -	- - - - -	- - - - -	24
Small newspapers, under two ounces, 10 cents each by direct mail, and via England 11 cents each.	- - - - -	- - - - -	- - - - -	

HAITI.

Letters each in ten cent stamped envelope, enclosed to Sec'y and Gen'l Agent, 19 Bible House.
Newspapers and Books to Mission Rooms forwarded.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from December 1, 1868, to January 1, 1869:—

VERMONT.

Enosburgh—Christ..... \$6 19 6 19

MASSACHUSETTS.

Brookline—St. Paul's (J. S. C. G., for China, \$100; Miss. House, Phila., \$25; General, \$175) 300 00
Boston—Advent, for Rev. Dr. Hill, Greek Mission..... 81 31
" Messiah..... 25 00
" St. Paul's..... 105 00
" St. Stephen's S. S. (for education of Margie McCulloch, Af., \$40; for Cape Palmas Orphan Asylum, \$40)..... 80 00
" Trinity..... 458 10
Dorchester—St. Mary's..... 61 86
Salem—St. Peter's..... 32 05
Taunton—St. Thomas'..... 17 00 1160 32

RHODE ISLAND.

Providence—St. John's (five cent coll., \$137.50; Morning S. S., for St. Mark's Hospital, \$50; for Cape Palmas, \$84.50; Infant S. S., Christmas coll. for Cape Palmas, \$3.29; Noon S. S. Christmas coll. for Cape Palmas, \$3.22; In-

fant S. S. collections during the year 1868, \$10; Noon S. S. collections to Oct. 18, 1868, for education of John B. Murray, Africa, \$16.98)..... 305 50 305 50

CONNECTICUT.

Hartford—St. John's..... 26 17
Kent—St. Andrews, \$1.80; Welton Miss'y box, \$1..... 2 80
Litchfield—St. Michael's, five cent coll. 5 00
New Canaan—St. Mark's, for Athens, Greece..... 10 00
New Haven—St. John's, E. P..... 1 00
" Geo. P. Rockwell's Miss'y box..... 2 75
" Carrie W., Emma S. D. and Charlie E. Hotchkiss' Miss'y box..... 7 00
" Mrs. S. A. Thomas, for Bp. Payne..... 5 00
Norwich—M..... 5 00
Ridgefield—St. Stephen's, for Greece (of which \$3.77 from the S. S.)..... 36 32
Southport—Trinity S. S., in memoriam of E. J. Albert, for Greece, 10 00
Stratford—Christ S. S., for Africa..... 30 00
Washington—St. John's..... 4 05
Westport—Christ, a member..... 5 00 150 09

NEW YORK.

<i>New York</i> —Anthon Memorial, for Rev. Mr. Crummell's work in Africa.....	\$237	62
“ Calvary, a member.....	10	00
“ Epiphany.....	105	13
“ Cash.....	5	00
“ Mrs. D. L. B., New Year's offering.....	50	00
“ The Misses Rogers, Chelsea Institute, for Orphan Asylum, Africa.....	30	00
“ J. D. Wolfe.....	1000	00
<i>Philipstown</i> —St. Philip's, five cent collection.....	6	00
<i>Richmond</i> —St. Andrew's S. S., for education of David Moore, \$20; for Africa, \$25.29.....	45	29 1489 10

ALBANY.

<i>Amsterdam</i> —St. Ann's.....	5	00
<i>Fairfield</i> —Mrs. J. S.....	5	25
<i>Schenectady</i> —St. George's, E. H.....	5	00
<i>Troy</i> —St. John's.....	75	00 90 25

LONG ISLAND.

<i>Bay Ridge</i> —Christ, five cent coll.	15	00
<i>Brooklyn</i> —Willie G.'s Miss'y box.....	2	00 17 00

WESTERN NEW YORK.

<i>Rochester</i> —H., for Rev. Dr. Hill.....	5	00
<i>Le Roy</i> —St. Mark's (Miss Lathup's S. S. class, for Hoffman Mission, Africa, \$6; Miss Thomson's class, for Africa, \$2.50).....	8	50 13 50

NEW JERSEY.

<i>Bergen Point</i> —Trinity, for education in Africa.....	157	50
<i>Jersey City</i> —Grace.....	2	00
<i>Middletown</i> —Mary's, Christmas offering for Hoffman Institute, Africa.....	5	00
<i>Morristown</i> —Redeemer.....	37	36
<i>Woodbridge</i> —Trinity S. S.....	12	50 214 36

PENNSYLVANIA.

<i>Great Valley</i> —St. Peter's.....	10	00
<i>Gwynedd</i> —Messiah S. S., W. S. Acuff and Hettie Holsher Miss'y box.....	3	50
<i>Holmesburgh</i> —M. E. Hunt's Miss'y box, 5 00	5	00
<i>Lancaster</i> —St. James', five cent coll., 13 00	13	00
<i>Lower Merion</i> —St. John's S. S.....	37	49
<i>Northumberland</i> —St. Mark's.....	4	50
<i>Philadelphia</i> —Advent, five cent coll... 20 00	20	00
“ Intercessor.....	30	00
“ Mrs. Chamberlain, for ground rent.....	22	50
“ V. H. Berghaus, for China and Africa.....	10	00
<i>Rockdale</i> —Calvary S. S.....	11	00
<i>West Chester</i> —A. E.....	1	00
<i>West Whiteland</i> —St. Paul's.....	15	00 182 99

PITTSBURG.

<i>New Castle</i> —Trinity S. S.....	1	00 1 00
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DELAWARE.

<i>Stanton</i> —St. James'.....	16	00 16 00
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WISCONSIN.

<i>Racine Co.</i> —Mt. Pleasant S. S.....	3	00 3 00
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MARYLAND.

<i>Baltimore</i> —St. Barnabas'.....	43	75
“ St. Peter's, for Africa and China.....	354	61
“ Maggie Kernode.....	2	00
<i>Frederick</i> —All Saints' (\$25, for support of a child in Africa; five cent collection, \$50).....	75	00
<i>St. Mary's Co.</i> —All Faith.....	5	00 480 36

EASTON.

<i>Easton</i> —Frank P. Key Miss'y box.....	2	00
“ Augusta Teighman.....	6	00 8 00

VIRGINIA.

<i>Alexandria</i> —Theological Seminary, for Hoffman Institute, Af.	50	00
<i>Chula</i> —Rev. P. F. Berkeley.....	4	00
<i>Lynchburgh</i> —Grace S. S., for China.....	16	25
<i>Old Point</i> —Rev. M. L. Chever.....	10	00
<i>Richmond</i> —St. James'.....	2	50 82 75

SOUTH CAROLINA.

<i>Pineopolis</i> —Nazareth Miss'y Society, for New Georgia, Liberia.....	3	00 3 00
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MISSISSIPPI.

<i>Magnolia</i> —Mary, Helen B. and Thos. L. Smedes.....	1	71 1 71
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OHIO.

<i>Cleveland</i> —St. Paul's, five cent coll....	30	00
<i>Gambier</i> —Harcourt Parish, five cent collection.....	27	00
<i>Wakeman</i> —Mrs. J. A. Beecher.....	4	13
<i>Janesville</i> —Eddie's Miss'y box.....	3	00 64 13

INDIANA.

<i>Terre Haute</i> —Mrs. M. Appleby (for Bp. Payne, \$5; Cavalla Messenger, \$1).....	6	00
<i>Valparaiso</i> —A communicant.....	1	00 7 00

ILLINOIS.

<i>Chicago</i> —M. S. Marsh.....	10	00
“ Immanuel Hall.....	10	00
<i>Galena</i> —Alice's Miss'y box, for Hoffman Institute, Africa.....	60	20 60

MICHIGAN.

<i>Dearborn</i> —Christ.....	5	00 5 00
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IOWA.

<i>Council Bluffs</i> —St. Paul's, Advent coll.	11	25
<i>Jaynesville</i> —“ M.”.....	1	00
<i>Newton</i>	16	00 28 25

MISCELLANEOUS.

<i>Philadelphia</i> —Mrs. M. A. Clayton, for “Cavalla Messenger,”	1	00
“ Mites for Missions.....	10	00 11 00

LEGACIES.

<i>New York</i> —Estate of Thomas Garner, (less U. S. tax).....	2350	00 2350 00
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Amount previously acknowledged,

\$6701 10
7246 21
\$13,947 31